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MEMOIR OF THE REV. JOHN JONES, LATE PASTOR OF THE BAPTIST CHURCH AT NEW-TOWN, MONTGOMERYSHIRE.

A DISTINGUISHED writer has observed, that "the great ends of Christian biography are instruction and example. By faithfully describing the lives of men eminent for godliness, we not only embalm their memory, but furnish ourselves with fresh motives for a holy life. It is abundantly more impressive to view the religion of Jesus operating in a living character, than to contemplate it abstractedly. For this reason we may suppose, the Lord the Spirit has condescended to exhibit first and principally the life of Christ; and after his, that of many of his eminent followers. And for the same reason he, by his holy influences, still furnishes the church with now and then a singular example of godliness, which it is our duty to notice and to record."* The Christian church, it may be added, has for the most part set a high value upon this species of writing, in particular it might be mentioned that instances are known in which ministers, devoting a portion of one of the latter days of the week to sacred biography, find it an important auxiliary in preparing for the Sabbath.

The subject of this memoir was born in the year 1782, at Llandrinod Wells, in the county of

Radnor, where both his parents are still living. Of the earlier years of Mr. Jones nothing remarkable is remembered. In his twenty-first year he was baptized, on profession of his faith in Christ, by the late Rev. David Evans, and united himself with the church meeting at *Rock*, which, together with *Doleu*, was for many years under the care of that excellent minister. It may not be unworthy of remark, in passing, that Mr. Evans was baptized by the Rev. Timothy Thomas, of *Aberduar*; and to many it is a pleasing reflection, that although the two junior brethren are removed, the venerable father remains, and is still persevering in his Master's work with much vigour and usefulness.

Although Mr. Jones became undoubtedly one of the most popular ministers in Wales, his abilities at first exhibited no remarkable features: his moral qualities, however, were at that time very conspicuous, and the remembrance of his *youthful* piety, simplicity, and engaging manners, is still affectionately cherished. Having for some time exercised his talents as an occasional preacher, he was placed under the tuition of the late Rev. S. Kilpin, then residing at Leominster, and continued there about a year; after which he returned to his native place, and was united in marriage to Elizabeth Jones, second daughter of Mr. John Jones, of the Castle, near Newbridge. This arrange-

* Fuller's Memoirs of the Rev. S. Pearce.
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ment led him to enter on the management of a farm, which he rented at the above place, and in which he continued about three years, preaching also, as occasion required, for most of the neighbouring congregations.

At the expiration of the last named period, Mr. Jones was called to enter upon his stated labours, as pastor of the church at Newtown. The progress of religion in this neighbourhood, it may be permitted us to remark, has of late years assumed such an aspect that some have entertained a desire for the publication of its history. Mr. Jones had more than once been solicited to undertake the task, or at least provide the materials, and had it not been for his numerous labours, and especially the affliction which proved so unexpectedly fatal, an addition, not without value, might have been made to the history of our churches. It is only a brief notice that the present occasion will allow. The light of the Gospel must have been pretty extensively diffused in this district so early as about the time of the Commonwealth, as this was for many years the scene of labour of such men as the well-known Vavasor Powell and Henry Williams, who both resided here; and it is highly probable there were ministers of the Established Church who contributed to their designs, as Dr. Calamy introduces the names of seven clergymen who held livings in the neighbourhood, in the renowned catalogue of the 2000 ejected ministers. Forty years ago, however, there were but few traces of any thing like religion to be seen. A few individuals of the Baptist persuasion united together, a room was occupied in the town, and at length a small meeting-house erected at Rhydfelen, at a short distance in

the country. The Rev. James Evans became the pastor of the church, and was assisted by Mr. David Phillips. But as these brethren could preach only in Welsh, another minister for the town became necessary. Providence here interposed: gifts for the ministry were discovered in two of the junior members, the Rev. R. Pryce, now of Coate, Oxfordshire, who shortly entered an Academy; and the Rev. John Pryce, who, in 1801, became the English pastor, in conjunction with his Welsh brother, Mr. Evans. About the same time a chapel was erected in the town. The cause, which had hitherto been low, began now to revive; the high respectability both of the character and connexions of the new minister, served greatly to diminish persecution, and through the divine blessing on his assiduous labours, pleasing additions were gradually made to the church. But so early as 1809, this excellent man, in the thirty-second year of his age, was removed by death.

The following year Mr. Jones, having for some time preached on probation, was ordained pastor of the church. Finding his resources not equal to the demands of an increasing family, a school was commenced, which he continued about eight years. His capacity and success in this undertaking served, in connexion with his more important labours, to secure general and growing esteem, both for his personal character, and the great cause which it was his chief object to advance. In 1814 it was found necessary to enlarge the chapel. The congregation still increasing it was again enlarged in 1821; and the present building, which will hold from 12 to 1500 persons, was generally well filled, sometimes overflowing.

The population of the town had by this time considerably increased, as the manufacturing of flannel had become more general; and in the town itself there are now four large dissenting chapels of different denominations, besides an Independent Academy. In the year 1815, Mr J. commenced preaching at *Caersws*, a village about six miles distant, making his first attempts upon week evenings, and returning by night to be present at his school duties in the morning; and such was his success that, in that very ungodly place, he had the happiness of seeing a congregation established, and a good chapel erected. At other places he had also to preach and administer the ordinances—at Mochترف, the Old Castle, the Sarn, Berriew and Llanfair Caereinion. At the latter he succeeded in forming a church; and at the Sarn a good chapel was built, which is well attended. Out of the numerous additions made to the church during the pastorate of Mr. J., he had the pleasure of seeing the following brethren called to be preachers, and at length settled in the ministry; Mr. Lewis of Highgate, near London; Mr. Daniel Wright of Blockley, and Mr. Thomas Wright of the Forest, Gloucestershire; Mr. Abraham Evans, Maesyrrhelem, Radnorshire; Mr. James Evans, Caerleon, Monmouthshire, and Mr. Richard Breeze, Lechlade, Gloucestershire.

The progress of these events was not witnessed, however, without an admixture of trials; amongst which may be mentioned the removal of the senior ministers, Mr. J. Evans and Mr. D. Phillips, the one dying in 1815, the other in 1827. At the same time it was a satisfaction, equally enjoyed by the people and the surviving

minister, that both died in their armour, and in the presence of their brethren amongst whom they had for so many years been labouring, and that no minister had been ever removed from this church except, as it is believed, to the church triumphant. But Mr. Jones was not long to survive his lamented brethren.

Before coming to a recital of the very afflictive events with which his career terminated, it remains to be stated that soon after the departure of Mr. Phillips, the Rev. Benjamin Price was ordained co-pastor with Mr. Jones, and now survives to carry on the designs of his friend and father, and deeply to bewail his loss.

During the last seven or eight years Mr. J. had been afflicted with an ailment on the back of his left hand, which at length proved to be a cancer, and so painfully increased as to defeat every appliance, and create the extremest apprehensions. His medical adviser urged his going to Shrewsbury, to obtain the united opinions of the surgical professors of the place. Accompanied by Mrs. Jones, he arrived there the 27th of last May, and took up his abode at the house of Mr. Henry M. Palmer. After an examination, the decision was unanimously given that the hand must be amputated, and no time was to be lost. On the Monday following, the operation was performed; the Rev. M. Kent being present, at Mr. J.'s request, and who states that the dreadful ordeal was endured with the greatest fortitude. At the close, the patient remarked to the gentlemen conducting the operation, "These are great sufferings; but I suffer for myself; there is one who has endured far more, and entirely for the sake of *others*;" thus arming himself with the for-

titude of his Master, and, *under these circumstances*, recommending his Redeemer to others.

Arrangements having been made to secure for him the utmost repose and comfort, the symptoms appeared promising for several days, and hopes of a speedy recovery were generally entertained. On the Friday evening, however, an alteration occurred; the pains increased, shivering fits ensued, the last enemy had evidently commenced his work, and, early on Saturday morning, it was clear that every human effort would be vain. The respected sufferer himself now felt that his dissolution was at hand, and began to speak of the event. Supported, in a high degree, above the power of despondency, he addressed those around him in the most pathetic strains, referring particularly to the following Scriptures, Matt. xvi. 27, and 2 Tim. iv. 6, 7, 8. In allusion to the ministry, he observed that *his work was done*, but had the happiness to indulge the thought that he was free from the blood of sinners: "I have not shunned," said he, "to declare the whole counsel of God." But the power of utterance failed, strength declined, and the same day June 4th,

"The weary wheels of life stood still."

The affecting circumstances attending the funeral procession as it passed through Welsh Pool and Newtown, on its way to Rhydfelen, the place of interment, are already known to the public. There was one individual whose situation could not but command the general sympathies of the deeply affected multitudes. We can only conjecture what were the feelings of that individual who a few days before had accompanied her husband on his journey, now retrac-

ing the same road herself a widow, with seven orphans, and five of these dependant upon her. The following Lord's day a funeral sermon was preached by the co-pastor of the deceased. The most intense interest was evinced by the crowds who attended, about 5000 persons, the service being held in the open air. The following week a subscription for the bereaved family was opened, which has amounted to about £130: a sum that reflects credit on the people, considering their very depressed circumstances; but, it is needless to add, a sum very inadequate to the occasion. They venture to hope that Christian friends will not refuse their assistance, and that the subscriptions which have been so kindly begun may be yet further encouraged.

Mr. Jones, as to his person, was materially above the common standard, ruddy with health, and of considerable muscular vigour. It were not too much to affirm that the character of his mind was in harmony with that of his person: not precocious, as before observed, but resembling rather the general course of nature, where it is seen that in proportion to the size and solidity of the object is the time required for its maturity. Although not eminent as a scholar—this indeed could not be expected in his circumstances, nor was it necessary—yet he was well furnished for his work, being at least well acquainted with his Bible and with the best English and Welsh authors in divinity. His sermons were well studied,—the style, especially of late years, embodying much of the bold originality for which his countrymen are so conspicuous, with much of the accuracy and good taste of his more privileged neighbours on the other

side of the Severn—and the prevailing subject of his discourses was that which we have seen occupying his last thoughts, the vicarious sufferings of the immaculate and divine Redeemer. In connexion with these primary qualifications, having also the minor advantages of a fine voice, and an equally ready command of both languages, his pulpit talents acquired a degree of celebrity, that, in the churches and associations of Wales, gave him for many years a decided and a highly useful pre-eminence. By churches also in several places in England his labours were sought after; many in those places will retain a pleasing recollection of his visits. It is not pretended that in a moral respect Mr. Jones was a perfect character; yet, from the commencement to the close of his public career, no blemish ever attached to his reputation; in every relation, as a husband and father, a minister, a friend, his loss is most deeply felt, and in his immediate circle, seldom is his memory referred to but with tears. Even the profanest characters attest, “Mr. Jones was a good man;” and to use the words of the respected minister who survives, “Death must at least mow down the present generation before his name shall be forgotten.”

Those reflections which the preceding narrative suggests will be readily perceived. Admiring, as we must do, the grace by which this minister was converted, and so well fitted for his station; called forth under circumstances in which a labourer like him was so needed, and for so many years attended with such remarkable success, ministers and churches, will, surely, thank God on his behalf, and be the more encouraged in the prosecution of their own la-

bours. The circumstances of his removal were indeed painfully mysterious. It occurred not in a period of life in which the eye had waxed dim, or the natural force abated,—but only in his 49th year! “He fell like a noble tree, after *but one stroke*, with all his sap and verdure, with extended boughs and rich foliage, while thousands were reposing under his shadow and partaking of his fruits.” But “his work was done,”—the noblest work, and no ordinary portion was he the means of accomplishing. “It was the boast of Augustus that he found the city of Rome built with brick, and that he left it built with marble.” Mr. Jones “might say, without arrogance, that he had been the *instrument* of effecting a far more beneficial and momentous change. He came to this place while it was sunk in vice and irreligion; he left it eminently distinguished by the practice of warm and serious piety. He renovated the minds of its inhabitants, and turned a large portion of them from darkness to light, and from the power of Satan unto God. He enlarged its intercourse with heaven, and trained a great portion of the inhabitants for the enjoyment of celestial bliss. Of the number of the inhabitants who will devoutly acknowledge him as their spiritual father in the day of final audit, that day only can determine.”* The pious widow, although desolate and deeply sorrowful, will surely be enabled to repose confidence where it will not fail to be sustained. May the children, each of them, from this time, cry unto Him that liveth for ever, “My

* The reader will perceive that in these extracts we have borrowed, *mutato nomine*, the language of Mr. Hall on another occasion.

Father, be thou the guide of my youth." The members of the church cannot but feel what will be expected from a people who have so long enjoyed the ministry of a man such as Mr. Jones:—what must be THEIR reflections who revered the minister, but gave no proof that they had received his message; whose interests marked even his dying solicitudes,—“I am free from the blood of sinners,”—but who will hear his voice no more! “Gadawed y drygionus ei ffordd, a'r gwr anwir ei feddyliau; a dychweled at yr Arglwydd, ac efe a gymmer drugaredd arno, ac at ein Duw ni, o herwydd efe a arbed yn helaeth.”—ISA. lv. 7.

ON THE WANT OF SPIRITUAL CONVERSATION AMONG CHRISTIANS.

THAT what is stated in the heading to this essay is a fact, and one that is to be greatly deplored, no serious Christian, it is presumed, will deny. But, surely, this lamentable deficiency cannot arise from the want of suitable topics on which Christians might maintain familiar converse, even if they were restricted to the single subject of “Christ and Him crucified.” The glorious person of Christ; the eternal purposes of Christ in reference to the redemption of guilty man; the sufferings of Christ by which the church was purchased even with his own blood; the predictions and promises of Christ in relation to the kingdom of God in the world; the sole headship and universal dominion of Christ in his church; the prevalent intercession of Christ in heaven on behalf of the church on earth; and the certainty of the second coming of Christ to judge

the world, and to take his people to reign with him in glory, are ample themes for Christian discourse one with another. There can be no lack of subjects if we are but disposed—

“To talk of all he did and said,
“And suffer'd for us here below;
“The path He marked for us to tread—
“And what He's doing for us now.”

How is it, then, that Christians should ever find it difficult even to commence a spiritual conversation? Why is it when such a subject is started, it is found almost impossible to induce others to unite in it? Surely it must arise from the state of the heart, a want of being “spiritually minded.” They can talk of politics and the concerns of the present world; or of ministers of the Gospel, and their comparative gifts, or their real or supposed defects; of their neighbours excellences or their faults; and, probably, of the merest trifles relating to themselves or their families; but not of Jesus! Alas! is this to have always our speech with grace seasoned with salt?—“To let nothing proceed out of our mouth but that which is good to the use of edifying, that it may minister grace to the hearers?”

For the purpose of remedying this evil,—I fear this *growing* evil, I present the Christian reader with a piece of evangelical history, as furnishing an example to be imitated, recorded Luke xxiv, which contains the conversation of two disciples of Christ, made up of mutual complaints, and mutual congratulations.

I. THEIR COMPLAINTS:—*They talked together of all the things which had happened to their departed Lord and Master. “These things” they had not expected to have happened, and by their occurrence, their ill-judged*

expectations had been disappointed of their Lord's establishing a temporal kingdom. They probably considered "these things" as being in express contradiction to the promises and declaration of their Divine Master. They were, as it appears, so perplexed, astonished, and confounded by "these things," that they could not come to any satisfactory conclusion about them: they were therefore *sad* as they walked together. It will be noticed, that all "the communications which they had one with another" related to *Jesus!*—and we may safely conclude, that it was the sincerity, and simplicity, notwithstanding the ignorance and unbelief, manifest in their conversation together, which induced their newly risen Lord to draw near and walk with them. The unexpected, trying, perplexing, and overwhelming events of Divine Providence, which sometimes happen to us, producing grief of heart and sadness of countenance, would supply matter for profitable converse and edifying talk:—"For as iron sharpeneth iron, so doth the countenance of a man his friend." Besides, while we thus converse about our trials, the spiritual presence of the Lord Jesus may be expected, "opening our understanding that we may understand the Scriptures," improving our ignorance and unbelief, shewing us "the needs be," that we should be in heaviness through manifold temptations, for the trial of our faith; bringing to our remembrance former supports and deliverances; and above all, by enabling us to believe, that as all things are under the control of Jesus, so all will terminate in promoting our own good, and the eternal glory of our departed Lord. My fellow Chris-

tians, rather than not converse on subjects leading us to think and speak of Jesus, and that will bring us, as it were, into the company of Jesus, let us make our internal trials, and our external difficulties, subjects of discourse, in connection with the faithful promises of Jesus to his afflicted disciples; and then we shall know the truth of the divine saying, "By the sadness of the countenance the heart is made better."

II. THEIR CONGRATULATIONS: *They said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?* Many Christians have experienced great deliverances: God has "put off their sackcloth and girded them with gladness." He has turned for them "the darkness of the shadow of death into the light of the morning. He has brought them up out of the horrible pit and the miry clay and set their feet upon a rock and established their goings and put a new song into their mouths even praise to God." And should not such Christians say to their companions, "O taste and see that the Lord is good. Let us exalt his name together." Such spiritual conversation as this of the Divine goodness and mercy, is well adapted to make our "heart" to "burn" within us: I suppose that the two disciples on their way to Emmaus, by the discoveries made to their minds by the Lord Jesus, had the *affections* of their souls brought into sensible and vigorous exercise: their spiritual *desires*, sanctified *will*, and grateful *recollections*, were so powerfully and vigorously wrought upon, that, by the soul acting upon the body, (and who does not know that excessive grief or joy will cause powerful sen-

sations in the seat of the heart ?) they felt literally an inward burning. Of this, however, I feel certain, that when a feeling of "the love of God shed abroad in the heart" is experienced, the spiritual affections will burn with holy love, with sacred gratitude, with ardent hope, and heavenly joy :—

"And when we taste His love,

"Our joys divinely flow :

"Unspeakable, like those above,

"And heaven begins below."

I appeal then to lively and spiritual Christians whether they have not sometimes experienced this glow of spiritual feeling while employed in speaking of the way by which God has led them through the wilderness,—of Jesus and his unchanging love to his people ; and whether they do not feel confusion from a conviction, that they are too silent on these subjects ? I request them to resolve, that, in future, they will, when in company, by taking the lead in spiritual conversation, prevent trifling and impertinent worldings, or silly and carnal professors, from occupying and consuming that precious time by their little and frothy talk, which might be so usefully and so happily employed in speaking of Jesus and his grace :—

"My sacrifice, my God,

"What *themes* are these."

IOTA.

1 TIM. III. 16, ELUCIDATED BY VARIOUS READINGS TRACED TO THEIR CAUSES.

MOST readers, it is presumed, prefer the kernel *without* the shell ; but some give a preference to the kernel *in* the shell. In the present paper, therefore, the wishes of both parties are consulted, inasmuch as he who wishes for the kernel only will find it by read-

ing the following paragraph, and all that comes after the paragraph ending with the word *superfluously*.

As many centuries have rolled away since the sacred oracles were first committed to writing, one evidence of their antiquity is afforded by such various readings as time naturally introduces into every kind of writing. For what person is there who, on receiving a letter, has not sometimes been at a loss to make out the numbers or the proper names therein contained ?—and it is easy to conceive that, in ancient days, a transcriber of manuscripts would be placed in a situation equally embarrassing when the connexion or additional manuscripts did not efficiently aid him. Happily, however, there have been, in every age, many transcribers of Divine Truth ; and thus, though one transcriber might innocently put a wrong letter into a proper name, or a wrong unit into a number, yet there were, in general, ninety-nine other transcribers to preserve the right letter and the right unit. Nevertheless, as every erroneous reading must be the effect of a cause, it is of great importance not only to balance authorities, but to go to the fountain-head of unintentional error : and the result will be a conviction that, by the kind arrangement of Divine Providence, variations from original correctness are, in general, not only ascertainable, but capable of bearing important testimony in favour of the truth as it is in Jesus.

As the ancients did not write with our materials, but with a reed for a pen, parchment for paper, and something less adhesive than ink in lieu of ink itself, a book might be shut, or a scroll rolled up, in a damp atmosphere ;

and, as a consequence, some small part of the manuscript might occasionally so adhere to another part as to rob some of the letters of a portion of their colouring matter. To adduce an instance, therefore, of such an impairing process, reference may be made to No. 5598 of the Harleian Manuscripts preserved in the British Museum. That Greek Manuscript written in the year 995, by the presbyter Constantine, consists of portions of Scripture taken from the four Gospels; and, though that Evangelistarium does not contain the Iota subscribed, yet, in addition to its uncial letters, it comprises the asper and lenis, and the three Greek accents. To show, moreover, how one page may rob another, Luke xi. 51, on one of the left-hand pages of that manuscript, may be compared with Luke xii. 3, on the opposite page. For in Luke xii. 3, *Te*, the fifth Greek word, though but little impaired, is nevertheless so distinctly impressed on the vacant side of the Greek word *Oikou*, in Luke xi. 51, as to be at once legible, circumflex and all, to those who can read Greek backwards. In many other pages, indeed, little or nothing of such impression is observable; but still what *is* adduced, or what *might* be adduced, is sufficient to show that, in the course of time, a part of a letter, or even a whole letter, may, in some rare instances, cease to be legible.

In illustration, however, of what the impairing hand of time can actually effect, it may be observed that as an uncial Epsilon comprises an uncial Sigma, and an additional stroke considerably finer, the Greek word EMEK rightly expressed in Josh. xiii. 27, in the Alexandrian Codex,

has, by a process in some manuscript affecting the Aldine edition, eventually become SMEK, in consequence of the disappearance of the fine transverse stroke of the Epsilon. As, however, we find EN SMEK in the Aldine edition of the Septuagint, and only N EMEK in the Alexandrian Codex, it is obvious that the Epsilon in EN has been lost, either in that manuscript, or in some one by which the error was transmitted to it. When, therefore, we have thus traced error to its source, we find that we have arrived at the frontiers of truth. For as what is *unimpaired* evidently comprises what is *impaired*, EN comprising N, and EMEK in uncial characters comprising SMEK, show that EN EMEK was the original phrase. Nor are we left without additional proof of this fact, inasmuch as the unvaried reading of the corresponding Hebrew is BA EMEK, which is, in Greek, EN EMEK; and, in English, "In Emek," or more properly "In the valley," as Aquila and Symmachus understood the Hebrew in the second century.

As, moreover, in the Alexandrian Codex written by Thecla nearly a millenium and a half ago, the supernal line denoting abbreviation, and the other horizontal strokes are much finer than the substantial parts of letters; there has been a peculiar tendency to degeneracy in the Greek word *Theos*, which means *a divine personage*. For *Theos*, being written OC with one horizontal line across the O and another over the OC, was, whenever these two strokes disappeared, reduced to *Hos*, meaning *who* or *which*, and simply written OC in the earlier uncial characters. Nor is such an impairing process merely imaginary. For the writer of this

paper, having had the highly valued privilege of seeing the Alexandrian Codex at the British Museum, can state from personal observation, that the strokes connected with *oc* to make it *Theos* are not only often impaired but sometimes rendered imperceptible. Thus though, in Exod. iii. 15, an indistinct dot remote from *oc*, and an inspection of the first letter with a magnifier, show that originally a horizontal stroke extended over both letters as a sign of abbreviation, while another horizontal stroke extended across the apparent Omicron; yet notwithstanding this evidence of *Theos* having been the original word, a person looking at the passage in the usual way sees nothing but *oc*. If, therefore, good sense and the connexion did not prevent a mistake, a transcriber would write as a copy, "The who said moreover unto Moses," instead of "The DIVINE PERSONAGE said moreover unto Moses." It is evident, then, that if in any Greek manuscript the same impairing process, or even an approximation to it, takes place where the connexion does not, at the instant, forbid the adoption of the degenerate reading, a transcriber or a translator may be misled. Thus in the earlier Syriac version so likely to influence versions in other languages, the translator seems to have read *Hos* instead of *Theos* in 1 Tim. iii. 16; and then, language coinciding with the Syriac of Col. i. 26 was adopted, as if the *supposed* relative had been a *real* relative, having reference to the neuter substantive *Mysterion* just as the same word *Hos* has reference to the neuter antecedent *Spermati*, in Gal. iii. 16.

Nor is it surprising that *Theos* should so soon be accounted *Hos*. For when ancient Greek was a

vernacular language, and when Christian's meditated in Jehovah's statute book by day and by night, ten days' use of a manuscript, during a moist state of the atmosphere, might, in connexion with other circumstances, do more in promoting the impairing process than would be accomplished by a hundred years' undisturbed repose in a monastery.

The works of uninspired writers too have been affected in the very same manner by use and time. Thus as *Theta* became *Omicron* in 1 Tim. iii. 16, so Ptolemy's *Theta* for the *Nine* degrees north latitude of the star *Mu Virginis*, has, in different manuscripts, become *Omicron* which letter indicates a place that astronomy shows to be altogether incorrect. But nine degrees, as expressed by *Theta* in the *Florence Manuscript*, No. 2390, is, with the fifty minutes, added in all Manuscripts, what astronomical observation and mathematical calculation pronounce correct. *Theta*, therefore, and not *Omicron*, is ascertained to have been the letter Ptolemy actually wrote in or about the year 137 of the Christian era.

In manuscripts and printed books, then, the impairing process may subtract but it cannot add: so that as far as various readings are to be attributed to the ravages of time, the right reading must be that which includes all the others without being itself included. Thus in 1 Tim. iii. 16, the natural course of cause and effect has been for *Theos* to become *Hos*, but not for *Hos* to become *Theos*. For we cannot suppose two transverse strokes to spring up spontaneously and conjointly, and that not only in one manuscript but in hundreds.

A similar inference too in favour of *Theos* must necessarily be

drawn if we suppose the impairing process to have been forestalled by a miscopying process in the omission of the two horizontal strokes connected with *oc*. For an English transcriber occasionally omitting the stroke of the *t* and the dot of the *i* in such words as *nation*, *convention*, &c. would have nothing to impel him to associate such stroke and dot superfluously.

In addition, therefore, to the internal evidence in 1 Tim. iii. 16, and to that host * of witnesses in favour of *Theos*, or *God*, which Dr. Henderson has produced in his recent valuable publication, the doctrine of cause and effect conduces also to show that the correct reading is not, "great is the mystery of godliness THAT was manifested in the flesh," but "great is the mystery of godliness. A DIVINE PERSONAGE was manifested in the flesh." In contemplating, therefore, the abundantly satisfactory evidence of the Divinity of Christ attested in other parts of Holy Writ, it affords a pleasing satisfaction to perceive that such solar effulgence is not deprived of an additional ray in 1 Tim. iii. 16.

In John i. 1, we read, "In the beginning was the Word, and the Word was with the Divine Personage, and the Word was A DIVINE PERSONAGE." As, therefore, it was not the Divine Father who became incarnate, there was a propriety in the Apostle's omitting the Greek article, and saying, "A Divine Personage was manifested in the flesh." Moreover, when the great Redeemer burst

the barriers of the tomb, that event proclaimed him the immaculate Son of God, and all the accusations against him were for ever proved utterly false. Thus Jesus of Nazareth was "justified by the Spirit," to whom his resurrection is attributed in 1 Pet. iii. 18. When, however, the Saviour is said to have been "seen by messengers," angels cannot be intended. For to say our Lord was seen by heavenly messengers, either before his resurrection or afterwards, is a declaration that amounts to no more than what might be said of Enoch or of Elijah. But to say that Jesus was seen after his resurrection by *Apostolic messengers* and more than five hundred* other witnesses, was narrating not only an unprecedented event but an all-important fact, inasmuch as that fact laid the foundation for the Saviour's being "proclaimed among the nations," by reason of which proclamation, divinely blessed, Jesus was "believed on in the world." Thus the proclamation of Divine truth, and its cordial reception, being inseparably connected with the Saviour's commission, the Apostle was led, for a moment, to pass over our Lord's ascension, to which event, however, he returned when he added, "received up into glory."

The Apostle, therefore, having spoken of "the Church of the living God" as a base with its rising column exhibiting the truth to a gazing world, the realities thus inscribed were naturally spoken of as a mystery, or what, in times previous, eye had not seen, nor ear heard, nor mind conceived.

Hence the Apostle's train of thought may be thus expressed:

* "With the exception of three Manuscripts," says Dr. Henderson, "the reading *Theos* is, or has been, that of all known copies of the Pauline epistles in which the passage is found."

* See 1 Cor. xv. 5, 6.

"Great confessedly is the unheard of train of realities connected with godliness."

"A DIVINE PERSONAGE WAS

"Manifested through the medium of the flesh ;

"Raised triumphant from undeserved degradation—by the Spirit ;

"Seen by commissioned heralds ;

"Proclaimed through the kingdoms of the earth ;

"Received as Messiah in the world ;

"Hailed as Lord of All to his glorious realms above."

Stratford, Essex.

J. F.

RELIGIOUS REVIVAL IN THE EXPERIENCE OF AN INDIVIDUAL.

(In a Letter to a Friend.)

MY DEAR SIR,

So much has already been said and written on religious revival, as to render it almost unpalatable, if not unpopular, and by some to be regarded merely as the phantom of the day ; yet unquestionably the subject itself is of vast and vital importance to real Christians of every denomination. In those Essays which have come under my own immediate knowledge, it has generally been treated more as matter of sentiment than of experience : permit me, then, dear Sir, to lay before you the particulars of my own history relative to this important point. My mind was first led to serious reflection upon it about two years since, and different compositions upon the subject were, from time to time, perused. At that period, especially, my heart was expanding with large desires for the advancement of the Redeemer's kingdom and glory in the earth ; and nothing short of its universal extension could satisfy those longings of the spirit, which were bounded only by the globe itself. The spread of Christ's kingdom entered into every plan, and even domestic

arrangements had this end constantly in view. With such feelings, it will appear perfectly natural that my spirit should join in lamentations over the apathy and lukewarmness of the Christian Church, and of the great need of a revival ; nevertheless, although so far alive to the welfare of Zion, my own personal need of the work was by no means realized. But God who seeth not as man seeth, and who searcheth the hearts, and trieth the reins of the children of men, was pleased, about twelve months ago, to convince me, by a mighty awakening, as from a long and deep slumber, of my own individual need of this revival. First, my conscience was aroused and alarmed at my many departures from God during the course of twenty years' experience of divine things. My religious life was brought in awful review before me, and though outwardly it had appeared as fair as most, it was laid naked and open to the scrutiny of my conscience, now become more enlightened. Sins of omission, conformity to the world, and too often a tacit denial of the Saviour, were presented to the spirit, as so many arrows of the Almighty ; or, as Nathan to David, saying, "Thou art the man." Thus, Sir, was the foundation of a religious revival laid in deep repentance towards God. To this immediately succeeded a most painful conviction of the sin of idolatry, of having erected, on the throne of the heart, the idol *self* to be worshipped, instead of the one living and true God ; until the spiritual exercises of conviction of sin became so intense that the body could scarcely sustain the anguish of the spirit, from the weight of that displeasure which a Holy God was pleased to manifest. Here you will permit me

to digress, just to observe, that there had been at no period of my religious life, any outward dereliction, or omission of duty, more than appears common to the Christian church. But sins, in all their shapes and forms, were set in the light of God's countenance, and threatened to overwhelm the spirit. To this was soon added a sense of deep responsibility to God, for talents unemployed and unimproved, and the question, "Lord what wilt thou have me to do?" became of vital importance. Slothful habits then began to give way to active exertion, prayer became the frequent exercise of the mind, and living faith in a crucified Saviour at length enabled the spirit to triumph over the load of guilt which had pressed it down. Now, the spirit which had sustained the ills of life with fortitude natural to the mind, and apparent acquiescence in the will of God, received his strokes as so many chastisements for sin, was frequently alive, as in a moment, to a sense of the very sin, either of omission or of commission, which had called for such chastening, and the spirit, with deep repentance and prostration before God, sought restoring mercy; when frequently trials were removed, even quicker than, in the common course of events, might have been expected. And to close this relation of revival, the spirit has been also powerfully convicted, not only of breach upon breach, of the one great commandment concerning love to God, but also of deeply tainted errors, in reference to the second, which our Lord says is like unto it: "Thou shalt love thy neighbour as thyself." These remarks are principally what I have to offer, dear Sir, upon the subject of religious re-

vival; you know the statement to be true, because you have been made acquainted with the feelings of the mind, from the first awakening to the present moment, as they have occurred; and now, dear Sir, ere I close, permit me to add a word or two as the consequent reflections and inferences of my own mind. First, that deep repentance towards God is called for: as the spirit said unto the Laodicean church: "*Repent, and do thy first works.*" And as the apostle says to the Hebrews, "For when for the time (that is, that ye have known the truth) ye ought to be *teachers*, ye have need that one teach you *again* which be the *first* principles of the oracles of God; and are become such, as have need of *milk*, and not of strong meat." And though it is not necessary that all characters should be dealt with alike; yet perhaps it will be found, on close investigation, deep self-examination, and heart scrutiny, that there are many idolaters, even in the land of Gospel illumination; and that many Christians are in the state described by Bunyan in his Holy War, when Carnal Security had drawn Mansoul aside. It is then, dear Sir, my fixed conviction, that all who feel seriously alive to the importance of this subject should pray earnestly that the Spirit of God be poured out upon the Christian church, to convince of *sin*, not of sin in general, but of the particular, the besetting sin of every individual; that the conscience may be aroused, awakened, and enlightened, and that the one living and true God may be reinstated on the throne of the heart. Then, when ardent love to God, and universal love to man, become the springs of action; then, the Lord may permit us to labour more abundantly for Him,

and probably to become instrumental in accomplishing his own promises relative to the future triumphs of the Redeemer's kingdom. I remain, dear Sir,

Your's affectionately.

August 13th, 1831.

A LETTER OF THE REV. JOHN BERRIDGE TO MR. ROBERT CLARKE OF GREAT LEAKE, LEICESTERSHIRE, ON (AS APPEARS) A VERY TRYING OCCASION.

Everton, 10th Sept. 1733.

DEAR ROBERT,

Gransden has afforded you some profitable experience to make amends for loss and trouble. The fire of your house burnt the farm out of your heart, and thus proved a blessed fire; and now you are seeking to toss the farm out of your hands; well, and what more christianly than to have earth removed from heart and hand? And what more profitable to the soul than to live upon Christ for daily support?—Not fed by the

length of your purse but by the bounty of Jesus. Now you will have frequent opportunities of seeing his hand stretched out to supply you in a time of need, which you might not have, or not regard, in plentiful circumstances. A penny dropped as it were from the hand of Jesus to buy a little bread, is worth a pound taken as it were from our own purse, or a sack of wheat taken from our own garner. I have always thought a Christian labourer who can keep a cow and a pig, is in the happiest station of life, and if well content, as he ought, he is both a happy and a wealthy man. Would you pass comfortably through the world, seek not to be getting money, there is no end of that, but to be content with what you have, and make Christ your only riches. A little may suffice nature and less may suffice grace. The more your heart is with Christ, and feeds upon his grace, the less you will hunger for the world. The Lord's blessing rest upon yourself, your wife and child.

Your's, &c.

J. BERRIDGE.

POETRY.

THE APPROACH OF WINTER.

The balmy Spring hath gaily past,
And Summer's gaudy flowers are gone,
See, Autumn's leaves are fading fast,
While rugged Winter hurries on.

Ah, where is now the smiling hue
Which late bedeck'd yon verdant plain,
These barren wastes that meet our view
No more their loveliness retain!

'Tis gone, 'tis faded all away
Just like a Summer-passing cloud,
And sullen Winter seems to say,
Proclaiming hoarse in accents loud,

" 'Tis now my time o'er earth to reign,"

And willing nature owns his sway :—
But Spring—sweet Spring shall smile again
And chase his withering cold away.

Aye, this of life's an emblem true,
The spring-time is our youthful bloom,
Summer maturer years doth shew,
And Winter is the mouldering tomb!

But we shall live thro' endless spring,
When from the grave's fell power we rise,
When we a Saviour's love shall sing
In anthem's pure beyond the skies!

Oh! then, while every changing scene,
Proclaims how brief our time must be,
May we not live to things now seen,
But Him who fills eternity!

REVIEWS AND BRIEF NOTICES.

An Essay upon the Wines and Strong Drinks of the Ancient Hebrews, &c. Being an Answer to the Question, "Whether the Use of Distilled Liquors, or Traffic in them, is compatible, at the present time, with making a profession of Christianity." By the Rev. MOSES STUART, M.A. Professor of Sacred Literature in the Theological Seminary, Andover, Massachussets. Reprinted from the American Edition, with a Preface. By JOHN PYE SMITH, D.D. ---Effingham Wilson.

British and Foreign Temperance Society Office, No. 20, Exeter Hall. Patron, the Right Hon. and Right Rev. the Lord Bishop of London.

A Call to professing Christians on Temperance. By the Rev. AUSTIN DICKINSON, A.M. Editor of the American National Preacher, New York. Third London Edition.---Bagster, Paternoster Row, Westley and Davis.

WE have neither time nor space to shew the respect that is due to each of these articles.

Professor Stuart has given us an Essay upon the wines and strong drinks of the ancient Hebrews, which is worthy of his high reputation; and Dr. Smith has entitled himself to the warmest thanks of all the disciples of Christ by the admirable preface with which he has introduced this edition to the religious public.

Mr. Dickinson's "Call" is a very copious and eloquent display of the evils of intemperate drinking in fifteen particulars.

From the first "Report of the British and Foreign Temperance Society" we shall make a few extracts, which we think deserve the most serious consideration of all our readers:—

"Two years have not yet passed since the attention of the British public was first excited upon this subject through the Belfast newspapers, and since the first Temperance Society established in Europe was formed at New Ross, in the South of Ireland; yet in Ireland and Scotland alone more than 60,000 persons have become members of Temperance

Societies, and a very large number of confirmed drunkards have been restored to sobriety."—"Of the enormous quantity [of English gin] consumed in this last year only, some may form a better idea, as a river of gin sixty feet wide, three feet deep, and very nearly five miles long. At one shop in London, we are credibly informed, that the daily sale of gin only, amounts to 14,616 glasses!"—"The cost of spirits to our working classes alone is estimated at a sum far exceeding £20,000,000 a year. The waste of this sum in our present state, cannot be viewed as immaterial: but the best authorities attribute to drinking one half of all madness, three-fourths of all beggary, and four-fifths of all crime in our country. Ninety-five thousand offenders were committed to the prisons of England and Wales only, within the past year: and the magistrates of our most populous districts publicly declare their inability to check the devastating evils which arise from spirit drinking."—"More than 1500 distillers and dealers in spirits, in America, have given up the business."—"Consider that two glasses of gin every day, at three-halfpence a glass, cost £4. 11s. 3d. in a year; which would pay for—

A man's hat, 6s.	neckhandkerchief,			
1s. 4d.	pair of stockings 1s. 9d.	0	9	1
Pair of shoes, 8s. 6d.	full sized			
cotton shirt, 4s.	quitting waist-			
coat, 4s.	-	-	-	0 16 6
Fustian coat, 16s.	fustian trowsers,			
lined, 7s. 6d.	-	-	-	1 3 6
Pair women's stockings, 1s. 6d.				
printed cotton gown, 5s. 6d.				
shift and muslin cap, 3s. 8d.	-	0	10	8
Pair women's shoes, 4s.	flannel			
petticoat 2s. 6d.,	coarse cloth			
cloak, 7s.	-	-	-	0 13 6
Pair large blankets, 12s.	pair large			
cotton sheets, 6s.	-	-	-	0 18 0

£4 11 3"

"Manchester.—A medical man in this town, when asked to sign the constitution of the Temperance Society, declined to do so, on the ground that the immoderate use of ardent spirits was the fertile source of half his employment!"

Does not this single fact speak volumes?

We are happy to state, however, that

the committee is not without encouragement as the following extracts will shew—

“*Leslie*, Feb. 12. The following is from a letter of a young and intelligent tradesman, who, unhappily, was long the victim of dissipation: ‘Nothing can be easier than to keep from it; (altogether recollect) a partial abstinence will not do. I speak of course from my own experience—and I hesitate not to declare, that I feel it no act of self-denial at all to abstain totally from ardent spirits. I laboured long under a strong hallucination as to my ability to break the chain with which the demon of dissipation had bound me; but having made the effort, I found ‘the spider’s most attenuated thread’ was not so weak as that which my perverted imagination had represented as indissoluble. I feel now as if I were in another world—I breathe a pure and more invigorating atmosphere—the ‘green earth’ and ‘blue sky’ have new attractions for me—every thing is gilt with the sunshine of my mind. I am like a man who had been blind, but now my eyes have opened on a world of beauty and intelligence.”

“*Liverpool*.—One individual said he had been a member now five months. Before he joined, he was a notorious drunkard, spending nearly the whole of his money at the public house, to the injury of his family, and his own misery. Now his family were comfortable; he could clothe himself decently, and had actually saved, in money, between eleven and twelve pounds.”

All honourable motives combine to recommend the object of this Society which, we trust, is destined to do much for the salvation of our beloved country. The treasurer is Cornelius Hanbury, Esq. Plough Court, Lombard Street. A variety of valuable and cheap tracts may be had at Mr. Bagster’s, 15, Paternoster Row; and at the Society’s Office, 20, Exeter Hall.

Whose heart is not pained and distressed to hear of “the brutalized mother who strips her shivering infant, to drink the produce of its scanty covering in gin!”

The following subscriptions have been received:—

	£.	s.	d.
The Bishop of London	-	10	0 0
Lord Bexley	-	20	0 0
Lord Calthorp	-	10	0 0
Lord Dover	-	10	0 0
Admiral Keats	-	10	0 0
The Solicitor General for Ireland	10	0	0
S. Hope, Esq. Liverpool	-	10	0 0
A. B.	-	35	0 0

Richard Barrell, Esq.	-	20	0 0
Cornelius Hanbury, Esq.	-	10	0 0
Sir John Webb	-	5	5 0
The Bishop of Chester	-	5	0 0
Lord Chief Justice Tindal	-	5	0 0
Sir John Richardson	-	5	0 0
William Hale, Esq.	-	10	0 0

A Memoir of Laurence Sheppard Dimsdale, who died May 14, 1831, at the age of Sixteen Years. By his Friend and Tutor, the Rev. A. STEWART.---Hurst and Co.

THIS eminently pious and interesting youth was present at the last May meetings, and was greatly delighted. “He retired to bed about nine on the same evening (May 14), in his usual state of health, but in the night the spirit left the clay tenement. It is supposed he had felt sick in the night, as he was out of bed and found lying with his head inclined towards the wash-hand stand. It is thought he had ruptured a blood vessel in the head, which occasioned sudden death. Not coming down to breakfast as usual, his sister went to call him, and found him in the cold arms of death.” It may be doubted which we should most congratulate—the youth thus suddenly transplanted, the parents who were honoured with such a child, or the tutor who was blessed with such a pupil, and has furnished a memoir admirably adapted to promote the welfare of the rising generation.

An Expostulatory Epistle addressed to the Hon. and Right Rev. Henry Ryder, D.D. Bishop of Lichfield and Coventry; on the Rite of Confirmation, and the present State of the Church of England. By JOHN SIBREE.---Westley and Davis.

No. V. *Ecclesiastical Lectures; on the Doctrine of Baptismal Regeneration, &c. By the SAME.---Westley and Davis.*

MR. SIBREE writes with great respect to his lordship; we hope his expostulation has been kindly received. His tract on “Baptismal Regeneration,” merits the most serious consideration of Churchmen and Dissenters; of Baptists and Pædobaptists. We shall be happy to hear that his valuable lectures at Coventry have done good service in the sacred cause of Nonconformity, which we believe is now rapidly rising in the estimation of the religious public through the whole kingdom.

India's Cries to British Humanity, relative to the Suttee, Infanticide, British Connexion with Idolatry, Ghaut Murders, and Slavery in India; to which is added Humane Hints for the Melioration of the State of Society in British India. By J. PEGGS, late Missionary at Cuttack, Orissa. Second edition, revised and enlarged. *With an account of the present state of Infanticide and of Slavery in India.*—Seeley and Son.

To the worthy author of this publication we certainly owe an apology, which we now offer, for having so long neglected to introduce to our readers this enlarged specimen of his indefatigable exertions in the cause of humanity, truth, and justice. His persevering attacks on the superstitious and bloody rites of Hindoo worship, we have not failed to notice, as they appeared under the respective titles of "Pilgrim's Tax," "Ghaut Murders in India," and "The Suttees Cry to Britain," &c. These, however, were only so many light detachments of his army of reserve designed to bear, and which, it is believed, have borne, with some efficiency, at least, on particular points of the enemy's encampment. The present is a more voluminous exhibition of facts and documents, in which he appears to have marshalled his scattered forces; to have mounted his heaviest artillery; and to present a broad phalanx to the enemy,—an array of strength,—enough, one should imagine, to make the demons of idolatry tremble.

The work is divided into five books: the first, consisting of seven chapters, and extending to 111 pages, relates to the "Suttee," that cruel outrage of human nature which the British legislature has recently abolished, and which, happily, we are now able to contemplate as no longer amongst the living forms of evil, but as amongst "the things that were," the delusions that once desolated the earth.

Hail! blessed period, when every superstitious rite, whose character denotes a similar origin, shall share a similar fate—when the evil spirit, which at present animates existing abominations, shall be cast out, and, according to the representations of the apocalyptic vision, what has "ascended out of the bottomless pit" shall "go into perdition." May the Lord "hasten his Word to perform it."

This portion of the volume, will, perhaps, now be perused with emotions somewhat analogous to those with which we gaze on the stuffed carcasses of serpents and beasts of prey, as they are preserved and exhibited in our public museums; with this painful difference however, that in reference to the rite in question,—which is thus preserved in the innoxious form of historic truth,—we cannot forget, and we ought never to forgive ourselves when we remember, what ravages we, as the governors of Hindostan, have permitted it to make upon our species,—what an amount of fine native feeling and affection it has violated—what writhing agonies it has produced—what a mass of vitality it has wasted—regardless alike of youth, tenderness, or beauty—during the successive ages in which it has revelled on the ignorance of man. There is no rule of computation by which those items can be ascertained, and if ascertained, what heart could endure to read them. But in the records of eternal justice they stand against us, and the magnitude of the evil abolished is now the measure of our criminal supineness in allowing its continuance so long; as well as of our obligation to God for its present destruction.*

Now we have insisted the more on the doctrine involved in the preceding statement, because it is still susceptible of a practical application of the highest importance. For, the remaining four books,—the subjects of which are announced in the title page, and which constitute the bulk of the volume,—unhappily, relate to superstitions and oppressions which are still in active operation. Our limits will not allow us to follow the writer into the detail of these. The following statement concerning "The Pilgrim's Tax," at the festival of Juggernaut, June 25, 1825, is indeed an appalling specimen:—

"Of the number that perished it is impossible to form a correct idea. An eyewitness of the scene writes, 'The money received at the gate this year far exceeded that of others, being 260,000 rupees (£32,500). The number of pilgrims is estimated at 225,000. Captain F— esti-

* Baptist Magazine, June 1828, p. 262—266.

mates those who died at Cuttack and Pooree, and between the two stations, at 5000; but Mr. L.—thinks this rather too high an estimate.' How many of these miserable people must have died before they could reach their homes!—many of them coming 3, 6, or 900 miles. Mr. M—, the European Collector of the Tax at Pooree, estimated the mortality at 20,000!!

"As the Author resided at Cuttack for nearly three years and a half, and has been at Juggernaut at the great festival in 1824 and 1825, he may be allowed to add his humble testimony to the above evidence of the misery of pilgrimage.—I have seen three persons measuring their way to the temple by constant prostration. At Cuttack and Pooree I have seen numbers of the dying and dead pilgrims; and one morning, near the temple, I counted between twenty and thirty skulls in one place. In the last stage to Pooree, in June 1825, I counted thirty-seven bodies or skeletons. A few hundred yards from my residence at Cuttack (near the ford to Juggernaut), at the time of the great festival, the effluvia from the dead bodies has been very noisome, nor is there any allowance from the magistrate at Cuttack to inter the dead. Where the Suttee has slain its thousands, pilgrimage has slain its tens of thousands!"

We sincerely join in the hope expressed by the author, "that this revised, uniform, and enlarged edition of the various piercing complaints of India to British humanity, will be encouraged by a humane and liberal public;" and we will add our earnest desire, that the zeal excited, and the efforts employed to suppress the evils herein stated, may bear some proportion to their enormity.

Let the remembrance of past success in the abolition of one cruel abomination, stimulate and encourage to renewed exertion to effect the destruction of those that remain, till every altar of superstition shall be thrown down,—every arm of oppression broken,—every established form of injustice and cruelty banished from the earth; till the cries of anguish, which still assail our ears, from the victims of spiritual domination, or the vassals of secular power, shall be universally exchanged for the shouts of triumph and the responses of gratitude.

"Alleluia: for the Lord God | Omnipotent reigneth."

1. *The Amulet: a Christian and Literary Remembrancer.* Edited by S. C. HALL, pp. 318.---Westley and Davis.
2. *The Juvenile Forget Me Not: a Christmas and New Year's Gift, or Birth Day Present, 1832.* Edited by MRS. S. C. HALL, pp. 221.---Westley and Davis.

THESE elegantly written, printed, embellished, and bound volumes, arrayed in more attractions than we can conveniently enumerate—with even more than their accustomed grace and courtesy, step forward to salute us with the "Compliments of the Season," and, though a certain proportion of sternness and reserve may be deemed essential to our official temperament, yet, be it publicly known, by these presents, to all our young masters and misses, and to all others whom it may concern, that we are never insensible to well-intentioned endeavours to promote their happiness; and that, when these efforts accost us in a style of execution like the present, we not only cheerfully hasten to acknowledge their appearance, but accompany the announcement with our most cordial recommendation.

The prose and poetic subjects in the "Amulet" are thirty in number; and the embellishments twelve. In the former, the talent, as may be expected, is various, but highly respectable. Where there is so much to approve it is difficult to select, and the limits of our publication are too confined to permit more than the expression of our sincere hope that the whole will be extensively read. As to the engravings, they are exceedingly interesting, and exhibit a taste and an elevation in the art, highly creditable to those who have been employed in producing them.

We venture to predict, also, that our young friends will be greatly pleased, and, we hope, not a little profited by the "Juvenile Forget Me Not." Mrs. Hall is entitled to their grateful acknowledgments for the attention she has bestowed in endeavouring to secure their gratification and instruction. Of the seventeen subjects of which this admirable little volume is composed, eight are in poetry. The engravings are twenty-four: eight of these are in a style of finished excel-

leance, and the remaining sixteen, on wood, are meritorious specimens of improvement in that art. The *tout ensemble* will, we doubt not, not only afford much satisfaction to individual perusal, but, also, during the evenings of approaching winter, enliven many a family group, and entertain many a social circle.

The unsearchable Riches of Christ, founded on Ephes. iii. 8. By THOMAS BROOKS, Preacher of the Word at Mayard's, New Fish-Street. A new edition, corrected and revised for the Book Society for promoting Religious Knowledge among the Poor.—Depository, 19, Paternoster-Row.

So much simplicity and sweetness, affection and unction and fervour, make us wish that the worthy editor could have prefixed a memoir of Thomas Brooks, whose name is so well known to the religious world. The "Book Society," instituted in 1750, by the *three* denominations of Protestant Dissenters (though now supported chiefly, if not entirely by *two*) is not half so well known as it deserves to be.

The British Preacher, under the Sanction of the Ministers whose discourses appear in its pages. Vol. I.—Westley and Davis.

AFTER reading the latter part of this title, we said to ourselves, "this is as it should be." A man has no more right to steal a sermon than a watch, or any thing else. How could we, or any other honest men, exhort our readers to purchase stolen goods?

To excite a lively interest in this elegant volume, containing Twenty-six Sermons, it will be enough if we copy out the list of subjects, with the names of the preachers. No subjects can be more important; and the preachers are some of the most respectable in town and country.

Admonitions to the Young, by Dr. Fletcher—Christ the hope of Glory by Mr. Binney—On Election, by Dr. Burder—Spiritual Illumination, by Mr. Steane—Slavery inconsistent with the Word of God, and the Spirit of the English Law, by Dr. Morrison—On Divine Influence, by Mr. John Hunt—On

Winter, by Mr. Philip—There are no little Sins, by Mr. Charles Williams—"Is not this the Christ," by Dr. Styles—Dislike to Ministerial Fidelity, stated and explained, by Mr. J. A. James—Indecision Dangerous, by Mr. Thornton—The Duty and Advantage of Searching the Scriptures, by Dr. Bennett—The superabundant Evidence of Revealed Religion, by Mr. Hughes—Judicial Hardness, by Mr. Ely—The Heavenly State, by Mr. Thomas Morell—The Transformations effected by Religion, by Dr. Cox—A Warning to the Ungodly, by Mr. James Parsons—The Prayer of Christ for his Murderers, by Mr. Hull—On hearing the Word, by Mr. Dobson—The Christian Dispensation more glorious than the Mosaic, by Mr. Price—The Christian Ministry, by Dr. Collyer—The Preaching of Christ a reason for joy and exaltation, by Mr. Mann—Submission to the Divine Will, by Mr. Arundel—The Christian Specular, by Mr. Thorpe—Triflers with Religion Admonished, by Mr. Leitchild—The Fulfilment of the Christian Ministry, by Mr. John Campbell. This last is the Charge delivered at the Ordination of James Drummond, of Chigwell.

Declining to make comparisons which might be thought invidious and therefore odious, we shall only add, that we are happy to learn from the Preface that the publishers have received "warm and increasing support."

Sermons preached in St. James's Chapel, Clapham, Surrey. By the Rev. CHAS. BRADLEY, Vicar of Glasbury, Brecknockshire; and Minister of St. James's Chapel, Clapham.—Hamilton, Adams, and Co.

HAVING read all these nineteen sermons, with unusual interest, we feel ourselves warranted to recommend them to our readers. The subjects are as follows:

The Promise of God to the Israelites at Sinai, Exod. xx. 24. The Lost Sheep brought home, Luke xv. 4—6. The Unbelief of Thomas, John xx. 26—28. The Redeemed Sinner made a Temple of God, Hosea vi. 19, 20. The Baptism of Christ, Luke iii. 21, 22. The Visit of the Wise Men of the East to Christ, Matt. ii. 9. The Complaint of St. Paul, Rom. vii. 24. The Future Glory of the Church, Ephes. v. 25—27. The History of Jonah's Gourd, Jonah iv. 6, 7. The risen Jesus questioning Peter's love, John xxi. 17. The Plague in the Wilderness, Numb. xvi. 8.

The Rich Man and Lazarus, Luke xvi. 22. The Peace of God keeping the heart, Philipp. iv. 7. The Cities of Refuge, Numb. xxxv. 9—11. The Christian taught to pray, Luke xi. 1. The Woman of Canaan, Matt. xv. 28. The Prayer of Christ for his Church, John xvii. 24. The Christian in the Wilderness, Hosea ii. 14, 15. The Multitude fed in the Wilderness, Mark vi. 42.

The reader is not to expect any vain display of biblical erudition. Here are no critical investigations; no profound extended discussion of doctrines; no fierce polemics; no subtleties of casuistry; no wild excursions of fancy, no "great swelling words of vanity." But we can assure him he will find a rich mine of *experimental* theology: he will see what Scougal calls "the life of God in the soul of man."

1. *A Brief View of Sacred History, from the Creation of the World to the Destruction of Jerusalem by the Romans.* By ESTHER COPLEY, pp. 228.---DARTON.

2. *Hints on the Cholera Morbus.* By ESTHER COPLEY, pp. 16.---Darton.

THE pious industry of Mrs. Copley is highly commendable. She has earned, and well earned, the lasting esteem of a very extensive class of readers, by the useful nature, the perspicuous style, and the holy tendency of her, now, somewhat numerous publications. The "*Brief View of Sacred History*," comprehends nine periods relating to the Old Testament, which are divided into chapters or sections of convenient length, each of which is concluded by a number of questions which bring into immediate review the principal incidents or instructions of the preceding division. The New Testament is comprised in one period from the birth of the Saviour to the destruction of Jerusalem; and is similarly subdivided. In the last four pages the youthful reader will find a glossary which may be consulted with advantage. This is an excellent book for the nursery, the school, and the family.

The "*Hints on the Cholera Morbus*,"

are exceedingly valuable, whether considered in their physical or their moral influence; especially at a season when this calamitous disease is ascertained to prevail at no greater distance than Hamburgh from our own shores. The affluent would perform the double service of humanity and Christian benevolence, were they to purchase a considerable number of these *twopenny tracts* for immediate and extensive distribution among the poor.

The Anti-Infidel and Christian's Magazine, published in Weekly Numbers, and Monthly Parts.---Simpkin and Marshall, and Wightman.

WE cordially recommend this cheap and seasonable publication to the multitudes of young persons in our manufactories, who are in great danger of being carried away by infidelity as by a flood. Many of them can afford three-pence per week to be laid out for this purpose, and those who live in affluence will do well to encourage liberally these efforts to establish the credit of revelation in the minds and in the hearts of the rising generation.

Some Account of the Baptists, for the Information of those who are unacquainted with their History and Tenets. By W. SOUTHWOOD, p. 32.---Wightman.

THAT there should be found among us, at this advanced period, any considerable number of persons who need the information contained in this useful tract, may afford just occasion for regret; yet, that such is the fact, we presume will not be denied. We think, therefore, that the worthy author is entitled to commendation for preparing this plain and unexpensive epitome, well calculated, as it seems to us, to accomplish the contemplated object; and we cannot but express our earnest wish that it may be extensively circulated.

MISCELLANEOUS.

THE YEARLY EPISTLE OF THE SOCIETY OF FRIENDS.

DEAR FRIENDS,

Feeling our hearts warmed with love towards our brethren and sisters, wherever situated, we do not hesitate again to salute you; and to express our desire and prayer, that grace and peace may be multiplied unto you from God our Father, and from the Lord Jesus Christ.

We have again to rejoice in the condescension of the Great Head of the Church; for, while we have found abundant cause for humiliation, in the deficiencies which continue to prevail amongst us, we may gratefully acknowledge that He has not cast off his unworthy children. He has enabled us to conduct the business which has come before us in love and harmony, and has graciously bestowed upon us a solemn and refreshing sense of his mercy. We have received an Epistle from our dear brethren in Ireland, and one from each of the Yearly Meetings of our Friends in North America; and have been comforted by these renewed tokens of Christian affection. The Epistles from our friends in America afford an evidence of their continued zeal for the cause of Christ: yet we deeply sympathize with them in the trials to which they are still exposed, and desire to commend them to the grace and goodness of God.

While thus assembled in large numbers, we have been led to feel for those of our dear friends who are scattered in solitary places, and who are accustomed to meet for the purpose of worship in very small companies. May such be encouraged to a persevering diligence in the performance of this Christian duty. It is consoling to remember, that God is every where present to bless his faithful children, and that our holy Redeemer manifests himself by his spirit, to the two or the three who are gathered together in his name. Matt. xviii. 20. Many valuable members of our society have been trained for usefulness, by the Divine hand, in very secluded situations; and the consistent example even of a solitary individual may be of great use in promoting the cause of truth and righteousness. As such endeavour to maintain their religious principles faithfully, others may in the end gather round them.

Our well-known practice of assembling for worship at an appointed time during the

week, besides the first day, has again been a subject of religious exercise amongst us. Thus to leave our outward concerns, in humble dependance upon God, and, in solemn silence, to wait together upon Him, we believe to be acceptable to our heavenly Father, and eminently calculated to promote our religious edification. We desire to encourage our dear friends everywhere to a diligent attendance of these meetings: the neglect of them is an affecting indication of a lukewarm mind; and there is surely great danger that we shall hinder our religious progress, if we refuse to avail ourselves of so valuable a privilege.

We would remind our beloved brethren, that unless we are pressing forward towards Zion, the city of the living God, we may soon lose our remaining strength, and become immersed in the spirit of the world. How earnestly will they who are seeking to make progress in the spiritual course, ask and wait for that holy aid which constitutes the life and strength of the renewed soul. It was by a constant reference to the Spirit of Christ in the heart, that our early predecessors were enabled to support their Christian testimonies under severe persecution; as well as to maintain that standard of Christian principle by which they obtained, from those who injured them, so high a character for strict veracity and integrity in all their transactions. We entreat you, dear friends, to consider whether the Lord is not requiring of us, individually, a fuller surrender of the natural will, a greater degree of decision in giving up all for Christ, and a more ardent pursuit of heavenly things. —“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.” Coloss. iii. 1.

A just view and full belief of the astonishing fact, that God sent his only begotten Son into the world to save us, (John iii. 16) is, we believe, suited, beyond all other things, under the power of the Holy Spirit, to humble us in a sense of our own corruption, and to excite in our minds fervent gratitude towards the Author of all good. Under the influence of this gratitude, may we all devote ourselves without reserve to the service of our Redeemer! When love for Christ has expelled from our hearts the love of the world, we shall no longer go halting on our way in a condition of weakness, but shall experience growth in grace, and in the knowledge of our

Lord and Saviour Jesus Christ. 2 Peter iii. 18.

We have been once more led to take a view of the responsibility which attaches to parents and heads of families. To train up our children, servants, and those under our care, both by example and precept, in a religious life and conversation, consistent with our Christian profession, is a duty of a very serious nature. We beseech our dear friends to reflect on its vast importance, and in order to perform it rightly, to press after true godliness. Never shall we be found faithful stewards in this respect, until we are ourselves men of prayer, weaned from the spirit of the world, and walking in the reverent fear of God our Father.

We have, on the present occasion, deeply felt the loss of some of our beloved friends, lately removed by death, whose labours were greatly esteemed amongst us, and who, we humbly believe, have entered into their rest. Our hearts are also turned in Christian sympathy to those who, by their increasing infirmities, are prevented from giving us their company. We highly value that travail of soul which our elder brethren and sisters in the Lord (now that their day of active service is nearly over) are maintaining for the good of the church, and its preservation in Christian purity; we honour them for their works' sake. We tenderly desire that now, in the evening of life, they may partake of the rich consolations which are in Christ Jesus; and that, being preserved in faith and patience unto the end, whilst they have to say with the Psalmist, "My flesh and my heart faileth," (Ps. lxxiii. 26) they may adopt the language, "but God is the strength of my heart, and my portion for ever."

To our young friends, particularly, we would affectionately recommend a frequent recurrence to the first principles of our religious profession, which we consider to be those of pure Christianity. An establishment in these principles would, we believe, preserve us consistent both in faith and practice, and prevent our being improperly moved, by the varying notions which are so common in the present day. We long to impress upon you, dear young friends, the beauty and value of an early and of unreserved dedication of yourselves to God: cultivate a tender and enlightened conscience, and obey His law with all sincerity. Be faithful in maintaining your plainness of speech, behaviour, and apparel. Cherish those wholesome restraints of a guarded and religious education, of which the evident tendency is to keep you out of the way of evil. We entreat you to avoid speculation and disputation on religious subjects; for these will hinder instead of promoting

your growth in grace. Let all your conversations on the sacred truths of the Gospel, be conducted under a due sense of their importance, and in the true fear of God. Carefully peruse the Holy Scriptures, and meditate upon them in private. Above all, delight yourselves in communion with God, and lead a life of prayer: then will the blessed word of promise be yours, "I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi. 13.

It is satisfactory to observe, that, with little exception, Friends continue to bear a faithful and Christian testimony against the payment of tithes and other ecclesiastical demands. The amount of distrains made upon the members of our Society for these claims, during the last year, as reported to this Meeting, is upwards of fourteen thousand two hundred pounds. May we ever bear in mind the ground of our testimony against the anti-christian imposition of tithes, and be steadfast and consistent in upholding our views of the spirituality and freedom of the ministry of the Gospel. We consider those views to be founded on the very nature of the Christian dispensation, as well as on the plain command of Christ, "Freely ye have received, freely give." Matt. x. 8. Our testimony on this subject is purely Christian; and hence it becomes highly important, that, in all our proceedings for its maintenance, we should act as becometh our high profession; and by the meekness and consistency of our conduct, exalt it in the sight of those with whom we associate. We are much impressed with the belief that in this and other respects, there is more than a common call on the Christian for watchfulness. It is a time of unusual excitement, as relates both to religion and politics: while, therefore, we rejoice in the assured belief that the Most High ruleth in the kingdoms of men, and that the events which he ordains or permits, will ultimately promote the welfare of his children, we feel an earnest solicitude that Friends every where may be weaned from the spirit of a contentious and fluctuating world. "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." Ps. xci. 1.

To do all things in the name of Jesus, to obey the dictates of his Spirit, and humbly to follow his example, will be found our highest interest and our best security. Let us, then, beloved friends, seek to be clothed with the meekness and gentleness of Christ; walking circumspectly before God, and endeavouring to perform all our relative duties in his holy fear. And since "love is the fulfilling of the law," Rom. xiii. 10, let us pray that we may be endued with charity, not only towards

each other, but towards our fellow-men of every class and description.

Finally, may we be found faithful and obedient in suffering with Christ, and be made abundant partakers of his life-giving power. Thus shall we be prepared, at the solemn close of life, to unite with his redeemed followers in the triumphant song, "Unto Him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to Him be glory and dominion for ever and ever. Amen." Rev. i. 5, 6.

Signed in and on behalf of the Meeting by
JOSIAH FORSTER,

Clerk to the Meeting this Year.

1831.

Total number of Members in the Wesleyan Methodist Societies throughout the world, exclusive of regular travelling preachers	801,650
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The number of regular Travelling Preachers, and of Supernumerary and Superannuated Preachers, is as follows, viz :—

In Great Britain	846
In Ireland	146
In the Foreign Stations	187
In the American Connexion in 1829	1,817
In the Canada Connexion	61

Total throughout the world	3,057
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EXTRACT FROM THE MINUTES OF THE
EIGHTY-EIGHTH ANNUAL CONFERENCE OF
THE WESLEYAN METHODISTS.

The increase in our numbers this year has not risen so high as we desired and expected. In Great Britain it has only amounted to five hundred and twenty-seven. The continued pressure of the times, and the bustle and dissipation of a general election, have been very unfriendly to the progress of the work of God; and extensive emigration has removed very many members of our societies to distant parts of the world, where we trust they will be made a blessing. From Ireland, indeed, where, but for emigration, there would have been an increase of several hundred members, so many have gone to sojourn in places where they hope to procure the necessities of life with greater facility, that the returns show a decrease of four hundred and twenty-six.

GENERAL RECAPITULATION.

Increase in Great Britain	527
Ditto Foreign Missions	1557
Decrease in Ireland	426

Number of Members in Society.

Number of Members now in Great Britain	249,119
Ditto in Ireland	22,470
Ditto in our Foreign Stations	42,743
Under the care of the British and Irish Conferences	314,332
Under the care of the American Conferences	487,348

TEMPERANCE SOCIETIES.

In a letter of Sir Astley Cooper to the Secretary of the London Temperance Society, Sir Astley observes :—"No person has greater hostility to dram-drinking than myself, inasmuch that I never suffer any ardent spirits in my house, thinking them *evil spirits*! And if the poor could witness the white livers, the dropsies, the shattered nervous systems which I have seen, as the consequence of drinking, they would be aware that spirits and poisons were synonymous terms. But still I think the scheme so Utopian that I cannot annex my name to it, for I could as soon believe that I could, by my own efforts, stop the cataract of Niagara, as prevent the poor of London from destroying themselves by intemperance."

Of the pernicious effects of dram-drinking we do not wish for better authority than Sir Astley's; as to his views of the "Utopian" character of Society, the following observations in the *Morning Herald* are much to the purpose :—"What has been achieved in the United States of America, is not, surely, impossible in England. There the destructive pestilence, more fatal than the yellow fever, has been arrested by the influence and exertions of 'Temperance Societies' in its career of social mischief and moral desolation. All, indeed, has not yet been done that is necessary for the eradication of the evil, but enough has been effected to show that it is not a Utopian project to undertake to rescue the people from the living death of drunkenness; and to restore the votaries of sottish indulgence to the love and habit of sobriety, provided the means be as judicious as the end is desirable."

INTELLIGENCE, &c.

DOMESTIC.

ECCLESIASTICAL SOCIETY.

At a special general meeting of the friends of the Ecclesiastical Society, held at Barbican chapel, Oct. 18th, John Wilks, Esq. M.P. in the chair, the following resolutions were adopted:—

I. Moved by the Rev. Dr. Cox, seconded by the Rev. Mr. Ashton: That regarding the principles of Protestant Nonconformity as intimately connected with the purity and prosperity of the Christian church, and with the real welfare of our country and the world, we rejoice in the existence of a Society which has for its object a correct exhibition of those principles and their more extended diffusion.

II. Moved by the Rev. Mr. Burnet, seconded by the Rev. J. E. Giles: That for the more effectual accomplishment of the end proposed by this Society, it is desirable that the committee should be empowered to dispose of a portion of its publications gratuitously, or at reduced prices, and that, to facilitate this measure, further contributions should be forthwith made.

III. Moved by the Rev. W. H. Murch, seconded by the Rev. T. Binney: That while constrained by a sense of duty to adopt all Christian methods, to expose and remove the evils arising from that connexion between the church and the state, which obtains in this country, this Society regards with abhorrence the wicked imputation of being allied with men who, in their attacks on the abuses of ecclesiastical establishments, vainly meditate the destruction of Christianity.

IV. Moved by the Rev. Dr. Smith, seconded by the Rev. A. Tidman: That with the zeal which we cherish in behalf of the opinions that distinguish us as Protestant dissenters, we combine a high sense of the moral and religious worth of many who belong to the Episcopalian establishment of this country.

OXFORDSHIRE AUXILIARY MISSIONARY SOCIETY.

The annual meeting of the Auxiliary Baptist Missionary Society for Oxfordshire and counties adjacent, was held in Abingdon, Sept. 29th, 1831. Rev. Thos. Coles, A.M.

preached a very impressive sermon in the morning, from 1 Cor. iv. 20, "The kingdom of God is not in word but in power." In the afternoon, an abstract of the Annual Report was read in connexion with the Report of the local proceedings of the Auxiliary. These were accompanied by a general view of the operations of the Serampore Union.

In the evening, the Rev. Wm. Harris, of Wallingford, delivered an energetic discourse from John xii. 32, "And I, if I be lifted up, will draw all men unto me."

The collections in the morning and afternoon were appropriated to the Baptist mission, and the evening collection, as formerly, to the Translations conducted at Serampore. Genuine devotion and pleasing harmony of feeling pervaded the various services and addresses, which were calculated not only to maintain but to promote, on sound principle, that missionary spirit which is inseparable from the faith of the Gospel, which the moral state of the world loudly calls for, and with which, according to the divine promise, the most glorious results will be connected.

Subscriptions in aid of the Baptist

	£.	s.	d.
Mission - - - -	7	16	6
Collections for ditto - -	7	13	6½
Donations in aid of the West-India Mission - - - -	6	0	0
	£21	10	0½

SERAMPORE.

Subscriptions - - -	5	4	0
Collection in aid of Translations	9	13	2
Rev. J. T. Dobney, Ensham, Donation for Translations	1	0	0
Rev. W. Harris, ditto - -	1	0	0
Mr. Graham, Newbury, ditto -	1	0	0
Subscriptions by Mrs. Kershaw for Female Education in connexion with Serampore - - -	9	10	2
	£27	7	4

THE GENERAL BAPTISTS.

The sixty-first Annual Association of the New Connection of General Baptists commenced on Tuesday, June 28, 1831, and continued through the three following days, at Stoney-street Meeting House, Notting-

ham. Mr. J. Bissill, of Sutterton, was chosen chairman; Mr. R. Ingham, of Hoptonstall-Slack, deputy chairman; and Messrs. W. Pickering, of Nottingham, and Jos. Jarrom, of Wisbeach, Moderators. The meeting was attended by one hundred and fifteen Ministers and Representatives; and the number of spectators was very gratifying.—On Wednesday morning, Mr. Wallis, of London, prayed; and Mr. Bissill preached from Rev. xxii. 20. In the afternoon, the Annual Meeting of the G. B. Foreign Mission was held; when Mr. Noble, of Boston, was called to the chair; and Messrs. Jarrom, Peggs, Wallis, Bissill, Hobbs, and Payne, pleaded the cause of the heathen.—On Thursday evening, Mr. Jos. Goadby, jun. prayed, and Mr. Rogers preached from Acts iii. 21.

The Reports of the state of the various churches were, upon the whole, encouraging. Sunday Schools and Tract Distribution appear to be cultivated with diligence, and in general with pleasing success. During the year, seven hundred and forty-six have been baptized, ninety-one received from sister churches, and forty-one restored. In the same period, seventy-three have been dismissed; one hundred and eighty-seven excluded; one hundred and thirty-three withdrawn; and two hundred and thirteen removed by death. The clear increase, since last Association, as reported, amounts to two hundred and twelve; and the whole number of Members, in the one hundred and ten churches which comprise the Connection, is ten thousand, nine hundred and sixty-four.

STATISTICS OF THE BAPTIST DENOMINATION.

To the Editor of the Baptist Magazine.

My dear Sir,

It will probably be in the recollection of your readers, that your number for July last, contained the following resolution, unanimously adopted at a meeting of ministers and members of the Baptist Denomination, chiefly from the country, held at the Rev J. Upton's Meeting-house on the morning of June 21st:—

“That this meeting is deeply impressed with the necessity of some organized plan by which the state of the churches and the progress of the Gospel in connexion with the Denomination may be ascertained, and it does respectfully, but earnestly, entreat the London

ministers to organize such a plan before another anniversary.

“Signed, JAMES UPTON, Chairman.”

In pursuance of this resolution, a special general meeting of the Baptist Board of Ministers was held yesterday, at the Baptist Missionary Rooms, Fen Court; the Rev. Dr. NEWMAN in the chair, when, after a very friendly and animated discussion, the following resolutions were very generally agreed to:—

I. That, in the opinion of this meeting, it is eminently desirable that a list be yearly prepared by this body, exhibiting in a tabular form the state of our churches throughout the kingdom, with such information and observations as the state of those churches may supply.

II. That with the view of carrying this resolution into effect, Mr. Belcher, of Chelsea, be requested to open communications with the secretaries of our country Associations, and with other friends, either ministers or laymen, for the purpose of collecting such information as may be required for this end.

III. That the document prepared from the information thus collected, be submitted to this body for revision, on the last Tuesday in April next.

Having thus been called to the discharge of duty by my esteemed brethren in the metropolis, I beg leave, Sir, through your medium, earnestly to request our country brethren to furnish me with the Circular Letters,—Reports of Local Societies for the extension of the Gospel in the Denomination; and whatever other papers may promote the object they have long and generally wished to see accomplished. It must be evident to all, that the information communicated to the body in June next can only be complete in proportion to the assistance afforded by the brethren in town and country. Equally obvious is the fact that in thus requesting information, no authority is exercised; nor any other object contemplated, than an increased knowledge of each other, and a consequent deeper feeling of interest in whatever concerns the whole Denomination.

Our brethren, then, in every part of the kingdom, will greatly oblige us if they will forward, at their earliest convenience, their circular letters, and other printed documents, with whatever else they may deem interesting, addressed to me at the Missionary Rooms, Fen Court. As no funds are provided for the accomplishment of this object, they will feel the importance of communicating them, if possible, free of expense. Two copies of printed documents are solicited, as it is intended to form a depository in which one of

each may be preserved for the use of the Denomination in future generations.

I am, my dear Sir,

Faithfully your's,

JOSEPH BELCHER.

9, King Street, Chelsea,

Oct. 26, 1831.

ORDINATIONS, &c.

CROYDON.

On Monday, June 27th 1831, Mr. W. Chappell was publicly ordained pastor over the Particular Baptist Church, at Croydon, Surrey. The Rev. J. George, of Shouldhamst, commenced the service by reading and prayer. The Rev. J. Foreman, of Regent's Park, described the nature of a Gospel Church, and proposed the usual questions. Mr. George recognised the union between Church and Minister by the right hand of fellowship. The Rev. G. Francis, of Snowsfields, offered the ordination prayer. Mr. George delivered an impressive charge to the pastor from 2 Tim. ii. 3 and 15; and in the evening Mr. Francis preached to the church and people from 2 Timothy iii. 14.

HAWORTH.

The settlement of Mr. J. Winterbottom,--- formerly pastor of an Independent Church at Wheatley Lane, and subsequently of Colne, Lancashire, who, during his residence in the latter place, was baptised by Mr. Scott, now of Shipley, near Bradford,---as pastor of the Baptist Church, in West Lane, Haworth, Yorkshire, was recognised by the following services, on Tuesday the 27th of September 1831.

Mr. M. Saunders, of Haworth, read portions of the Holy Scriptures, and prayed. Mr. J. Foster, of Farsley, described the scriptural character and order of a Christian church, and stated some reasons for our dissenting from all churches. Mr. Winterbottom in reply to a series of questions by Mr. Foster, gave an interesting and highly satisfactory account of his conversion and of his call to the ministry; stated the reasons of his uniting himself with the Baptist denomination, and of his having accepted the invitation of the church at Haworth, and detailed the leading articles of his faith.

Mr. Godwin, of Bradford, addressed the pastor from 2 Cor. ii. 16; and Mr. Jackson, of Hebden Bridge, the people, from Philipians ii. 29. Mr. Holroyd, of Wainsgate, concluded the solemn and instructive services with prayer.

Mr. Winterbottom commences his pastoral labors at Haworth with encouraging prospects, and we earnestly pray that he and the people of his charge may long continue united, prosperous, and happy.

REV. J. JONES'S BEREAVED FAMILY.

Additional Subscriptions, by E. Lewis, Holloway.

	£	s.	d.
Rev. J. Ivimey	-	-	0 10 0
Mr. W. L. Smith	-	-	0 10 0
W. G.	-	-	0 2 6
Mr. Walker, Highgate	-	-	0 2 0

By the Rev. Thos. Coles, Bourton-on-the-Water.

	£	s.	d.
Dr. Stenson, Bourton on-the-Water	1	0	0
Mrs. Cox, Overn Hill	-	-	1 0 0
Mr. Rich. Cooper, Little Rissington	1	0	0
Mr. Thos. Hanks, ditto	-	-	0 10 0
Mrs. Ashwin, Bourton-on-the-Water	-	-	0 10 0
Mr. James Ashwin, ditto	-	-	0 10 0
Mr. Wilkins, ditto	-	-	0 10 0
Mr. Kendall, ditto	-	-	0 10 0
Freinds	-	-	0 12 6

By the Rev. J. Dyer.

Rev. Chas. Smith and friends,	
Astwood	- 3 15 0

THE REFORM BILL.

The Reform Bill has been rejected in the House of Peers by a majority of 41.

Against

Present150
Proxies.....	49
	— 199

For

Present128
Proxies.....	30
	— 158

The present movements of the country however indicate no fainting or irresolution on this great question, but a determination to renew their exertions with redoubled energy.

The Parliament is prorogued to the 22d November.

Erratum, page 409, 11th line, *for Paul read John.*

A L I S T

OF THE

PARTICULAR BAPTIST CHURCHES IN WALES,

JUNE, 1831.

THE *first* column shews the year when the churches were constituted: the *second*, the names of the churches and their branches: and the *third*, those of the pastors and their helpers.

The names of the Branches and of the Preachers *not ordained* are in *italics*, in order to distinguish them from the churches and pastors. The letter E. after a few of the churches, denotes that the service is conducted in the English language.

The churches included in Anglesea, Caernarvonshire, Denbighshire, Flintshire, and Meirionethshire belong to the North Association. Those in Brecknockshire, Glamorganshire, Monmouthshire, Montgomeryshire, and Radnor to the South-east Association, with the exception of *Blaenauglyntawe* in the first; *Gerazim*, *Hermon*, *Salem*, *Neath*, and *Bethesda* in the second; and *Talyvern* and *Machynllaeth* in the fourth of these divisions, which belong to the South-West Association, as do also all the churches included in Cardiganshire, Caermarthenshire, and Pembrokeshire.

ANGLESEA.

	Amlwch	Hugh Williams, jun.
	<i>Cemaes</i>	
1784	{ Beaumaris	Owen Owen
	{ <i>Llandegfaen</i>	
	{ Llangoed	James Williams
	{ Brynsiencyn ..	William Roberts
	{ Capel-Gwyn ..	Richard Rowland
	{ Capel-Newydd ..	Richard Jones
	{ Holyhead	William Morgan
	{ Pontrydybont ..	William Burnell
	{ Llannerchymedd	John Davies
	{ Llanfachreth	
	{ Llanddeusaint	
	{ Bodedern	
	{ Llanfair	Robert Owen
1779	{ Llangefni	Thomas Evans
	{ <i>Belanddŷ</i>	John Owen
	{ Llambilad	Richard Owen
	{ Garregfawr ..	Hugh Williams, sen.
	{ Soar	John Michael O. G. Owen
	{ Pencarneddi ..	Edward Williams
	{ Penysarn	
	{ Traethcoch ..	John Hughes

BRECKNOCKSHIRE.

1784	Builth	Thomas Daniel David Arthur David Davies
1796	Blaenauglyntawe	David Jones <i>Cwmtwrch</i>

BRECON:

1823	Kensington E.	Joseph Ashford
1819	Watergate ..	John Evans
1650	Capel-y-ffin ..	Morgan Lewis
	Cerygcadarn ..	David Edwards
	Hay E.	

1820	Horeb, Cwmdwr	Thomas Williams
1819	{ Pontestyll	David Evans
1822	{ Sardis	Peter Lewis
1828	{ Soar	John Lewis
	{ Bethlehem, Llanelly Branch of	
	{ Lanwenarth	
1823	{ Llanygors	Daniel Evans
	{ Llangynydr ..	Robert Williams
1699	{ Maesyberllan ..	David Richards
	{ Rees Rees	
	{ Pantycelyn ..	James Davies
	{ Penyrheol	William Richards
	{ Siloam	Griffith Jones
	{ Richard Howell	
	{ Ynys-y-felin ..	David Davies, sen.
	{ David Davies, jun.	

CARDIGANSHIRE.

1788	Aberystwyth ..	William Evans
	{ Moria	Jonathan Evans
	{ William Evans	
	{ David Hughes	
1799	{ Cardigan	John Herring
1830	{ Verwig	David Matthias
	{ William Owen	
	{ David Williams	
1830	{ Capel Sion	Richard Hughes
	{ Crygymaen	
	{ Ddainol. Branch of Cilfowyr	
1827	{ Llanrhystyd ..	William Roberts
	{ David Lloyd	
1796	{ Llwyndafydd ..	David Williams
	{ Capel-Gwddwn	
1818	{ Penrhyncoch ..	William Roberts
	{ Jezreel	Morris Edwards
	{ Talybout	John Williams
	{ David Jones	
1820	{ Penycloed	William Davies
1799	{ Penypark	William Richards
1821	{ Swyddffynnon	Robert Roberts

CAERMARTHENSHIRE.

- 1742 Aberduar Timothy Thomas,
sen.
- 1818 Bwlchyrhiw .. Thomas Thomas
Bethel Timothy Jones
Sion Chapel
Salem
- 1794 Bwlchgwynt .. Owen Williams
Bwlchnewydd .. George Thomas
Edward Page
John Bevan
- CAERMARTHEN:—
- 1775 Penuel Joshua Watkins
Thomas Williams
Isaac Griffiths
- 1768 Tabernacle Rees Gibbon
John Thomas
David Adams
- 1799 { Cwmdû David Griffiths
Soar Henry Phillips
- 1795 { Cwmifor
- 1814 Cwmsarnddû .. David Jones
Smyrna
- 1798 Cwmlfelin David Woolcock
David Roberts
Samuel Rees
- 1793 Drefach
- 1792 Ebenezer Thomas Williams
- 1794 Ffynnon-Henry David Evans
John Pugh
- 1798 Gwaunglyndaf Lewis Lewis
- 1806 Glanyfferi John Jenkins
Kidwely .. John Reynolds
Login ... Branch of Cwmlfelin
- 1831 Llandilo David Williams
- 1793 Llandyssil Daniel Davies
Hebron Walter Davies
- 1735 Llanelly Daniel Davies
Felinfoel David Bowen
Sardis Daniel Jones
Soar David Jones
Capel-y-mynydd William Jones
Penbre David Morgan
William Hugh
- 1829 Llanfynydd ... John Morgan
- 1828 Llansawel
- 1775 Newcastle-Emlyn T. Thomas, jun.
Evan Evans
John George
- 1800 Penrhiwgoch .. John Morris
John Lewis
- 1822 Pontbrenaraeth Theophilus Morris
- 1818 Porthyrhyd ... Joel Jones
- 1696 Rehoboth Griffith Jones
John Jones
David Davies
- 1820 { Rhydargaeau .. James Davies
- 1798 { Llangendeyrn .. John Davies
Daniel Lewis
William Gravel
- 1668 Rhydwylym ... Thomas Jones
John Llywellyn
Morris Morris
John Lewis

- 1773 Salem Mydrim, Thomas Williams
Enon
- 1818 Saron, Llandybie, John Davies
William Harries
- 1812 Sion Chapel, } Rees Evans
Llangadock }
- 1818 Sittim John Davies
Felinwen John Davies
David Williams
- 1788 Soar, Llandyfaen David Williams
Zorobabel Davies

CAERNARVONSHIRE.

- Bangor Thomas Thomas
William Griffith
- Caernarvon
- Cefnfaes Rowland Peter
- 1784 Garn Evan Evans
Capel-y-beidd .. Griffith Jones
John Hughes
- Llanaelhairan
- Llanberis
- Llanllyfni William Owen
- Llangien
- { Llandudno John Griffiths
- { Llanwydden .. John Evans
John Jones
- 1793 Nevin Rowland Williams
William Foulks
- Pontycim Thomas Williams
- { Pwllheli John B. Roberts
- { Tyddynsion ... David Rowland
William Williams
- Rhoshirwen ... Robert Ambrose
- Galltraeth
- Roewen Branch of Llansaintffraid,
Denbighshire
- 1784 Salem

DENBIGHSHIRE.

- 1786 Bontnewydd .. Robert Roberts
Llanefydd John Kelly
- 1786 { Cefnbychan .. Hugh Jones
- { Penycæ Richard Hughes
Robert Griffiths
Peter Lloyd
Samuel Richard
William Hughes
- { Cefnumawr ... Ellis Evans
- 1789 { Rhosllanerchrugog John Owen
Hugh Hughes
William Jones
Edward Edwards
- Denbigh Benjamin Owen
- 1764 Glynceiriog .. Samuel Edwards
Owen Michael
- Llangollen John Prichard
- Llanrwst
- Llanddoget
- 1783 Llansaintffraid Owen Michael
Eglwys-fach .. Thomas Hughes
Dawn William Roberts
John Williams

- { Llansanan David Humphreys
 { Llangernyw John Jones
 Llausilin John Roberts
 John Roberts
 { Ruthin Robert Williams
 { Llandyrnog Thomas Jones
 { Llanelidan
 Wrexham E. . . George Sayce

FLINTSHIRE.

- Lixum Green.. Daniel Davies
 Lygen John Evans
 Penyfron David Jenkins
 Rhuddlan Timothy Thomas
 St. Asaph
 Holywell William Jones
 Acstyn John Roberts
 Pengelli

GLAMORGANSHIRE.

- Aberavon David Thomas
 William David
 1830 { Aberdar William Lewis
 { Hirwaun
 Bridgend John James
 Cortwn
 Cadexton ... David Evans
 CARDIFF :—
 1806 Bethany E. . . William Jones
 1821 Tabernacle.. Christmas Evans
 Caerphilly ... John Jones
 Torgwenlais .. Edmund Jones
 Carmel
 Cowbridge John Roberts
 Richard Rees
 1777 Croesypark .. Thomas Thomas
 Twynyrodyn .. John Thomas
 Pentyrch John Thomas
 Dinasnoddfa .. John Pugh
 Dowlais David Rees
 William Jones
 1830 Gerazim Daniel Williams
 Gwauntrodau.. John Williams
 1650 Hengoed John Jenkins, sen.
 John Jenkins, jun.
 { Hermon David Thomas
 1789 { Salem John Williams
 { Llancarfan Robert Prichard
 Llanilltydfawr Jabez Lawrence
 Llantrisant
 Liwyni Thomas Hopkin
 1830 Llysfaen John Richard
 MERTHYR :—
 Bethel E. . . Thomas Harries
 1792 Ebenezer .. Abel Jones
 Enoch Evans
 John Edwards
 1791 Sion Chapel David Saunders
 Salem James Wilkins
 Morgan Lewis
 1789 Neath

- Paran William Williams
 1726 Penyfai Benjamin Davies
 Robert Wyld
 David Jones
 Scetty David Jones
 SWANSEA :—
 1788 Bethesda Daniel Davies
 John Roberts
 David Edmunds
 William Rees
 Mount Pleasant E. David R. Stephen
 York Place E. Robert Roff
 1785 Ystrad-dafodog David Naunton

MEIRIONETHSHIRE.

- Cefncymmerau John Prichard
 Dolgelley ... Samuel Williams
 Llanuwchllyn
 Lhwngwrit
 { Glandyfidwy
 { Cynwyd.. Branches of Llangollen
 { Pandŷ-y-capel.. Branch of Ruthin

MONMOUTHSHIRE.

- ABERGAVENNY :—
 1807 Frogmore- } Micah Thomas
 street E. }
 Lion-street E. ——— Campbell
 Abersychan E. Stephen Price
 1818 Argoed Thomas Davies
 William Rees
 Thomas David
 1747 { Bethesda .. . John Hier
 { Bethel James Edmunds
 Henllysg
 Moria
 Beulah Benjamin Williams
 Libanus Morgan Morgan
 Abercarn
 BLAENAFON :—
 Ebenezer .. Samuel Williams
 1810 Horeb Richard Owen
 1696 Blaenangwent William Thomas
 Llanhiddel Edmund Thomas
 1771 Caerleon E. .. David Phillips
 James Evans
 1819 Caerwent
 Castletown Evan Jones
 Llaneirwg
 1818 Chepstow E. .. Joshua Lewis
 1817 Glasgoed Lewis Lewis
 Goitre Benjamin Williams
 Llandogo E. . . John Jones
 1652 { Llanwenarth... James Lewis
 { Abergavenny .. Francis Hiley
 Llandewi
 1819 Magor E. Thomas Leonard
 1819 Monmouth E. . Rees Davies
 1830 Nantyglo John Edwards
 Richard James
 Nash Jesse Jones

NEW PORT :—

- 1817 1st Church .. Thomas Morris
John Harvy
- " 2d Church E.
- 1819 Penrhôs E.... Marmaduke Jones
- Penuel David Evans
- 1827 Penycae Edward Oliver
Isaac Bevan
- 1729 Penygarns.... Edward Jones
- Sardis Jonathan Lewis
- Pisgah..... Thomas Kenryn
William Thomas
- 1815 Pontrhydyryn .. David D. Evans
- 1818 Ragland E.... Thomas Harris
- Rumney Morgan James
- 1803 Sion Chapel ... James Michael
- TREDEGAR :—
- 1802 1st Church .. John P. Davies
Edward Davies
John W. Hughes
Enoch Rees
Phillip Rees
Morgan Thomas
- 2d Church E. Hugh W. Jones
- 1776 Trosnant..... John Williams
William Williams
- 1782 { Twyngwyn.... Thomas Jenkins
Siloam Thomas Roberts

MONTGOMERYSHIRE.

- Cwmllanfyllon . David Rees
Edmund Prys
- { Cwmllywd William Evans
Pontlogell.... Morris James
- 1819 { Talywern David Morris
Llandrinio E. Abel Jones
- Llanfair-caer- } David Roberts
inion }
- Llanidloes... Abel Jones
- 1801 Machynllaeth.. Thomas Hughes
- { New Chapel ... John Savage
- { Cwmbelan.. Branches of Nantguyn
- Newtown Joseph Davies
- Sarn..... Edward Trow
- 1792 Rhydfelen.... Benjamin Price
- Caersws Edward Evans
- Mochdre
- Staylittle..... Isaac Jones
- Tanyllan Thomas Williams
- Welshpool E... Henry Morgan
- Lodge..... William Lewis

PEMBROKESHIRE.

- 1824 Bethel..... David Owen
- 1820 Bethlehem... Thomas Owen
- Salim Jenkins
- 1827 { Blaenyffos John Morgan
- 1827 { Bethabara David Thomas
Jonah Evans
Benjamin Davis
William Thomas

- 1795 Blaenywaun... Richard Davies
- St. Dogmell's... Timothy Jenkins
- Penuel John George
- Soan David Jones
- 1823 Beulah Joseph James
- Smyrna..... Benjamin Davies
John James
- Carmel ... Branch of Rhydwylm
- 1704 Cilfowyr..... Benjamin Davies
- Ramoth Nathaniel Miles
John Thomas
- Cilgeran..... Benjamin Thomas
- 1767 Ebenezer William R. Davies
- Penybryn William Williams
John Jones
- 1817 { Fnon E. John Daniel
- { Marloes E.
- 1795 { Ffynnon- } Theo. E. Thomas
well-na- }
buwch }
- Glanrhyd Richard Phillips
- 1807 Fishguard James Richards
David Davies
- { Branch between
- Croesgoch. } Langloffan and
Middlemill }
- 1800 Haverfordwest E. David Jones
- Southdairy ... John Rees
- 1823 { Hermon James James
- 1831 { Star
- 1821 Jabez William Havard
William Owen
- 1745 Llangloffan... Henry Davies
- Treletert..... Benjamin Owen
- Harmony David Thomas
Morris Morris
William Rhoderick
John Robert
Richard Owen
- 1794 Middle-mill .. Thomas James
- Solva John Clun
Thomas David
- 1829 Milford E.... Shem Evans
- 1731 { Molestou..... James H. Thomas
- { Pisgah Isaac John
- { Myrtlewy..... Hugh Edwards
- Castle-Martin . John Lawrence
- 1820 Pope Hill E. ... Daniel Owen
- 1817 Narberth Benjamin Thomas
- 1795 Newport David Jones
- 1818 Pembroke } Gabriel D'Eve-
Dock E } raux
- Pembroke
- 1823 Penuel E.
- 1824 Sardis E..... Henry Evans
- Langum
- 1800 Tabor James Harries
Thomas Evans
Thomas Evans

RADNORSHIRE.

- Doleu William Jenkins
- Maesyrhelem .. Joseph Jones

<i>Llangynllo</i>	Abraham Evans	1727	Newbridge....	David Jarman
<i>Bettws</i>	Edward Rees			Thomas Havard
	David Evans			Lewis Lewis
	Charles Lloyd		Rock E.	James Jones
	William Breeze		<i>Rhiwiau</i>	William Davies
<i>Nantgwyn</i>	Thomas Thomas		<i>Llanidewi</i> ...	Jacob Pryce
<i>Bwlchsarnau</i> ..	Stephen Pugh		<i>Presteign</i>	
	James Evans			

From the foregoing List, it appears that the Particular Baptists (the *Scotch Baptists* not included) in Wales have

231 Churches, and 209 Pastors,
94 Branches, and 151 Helpers:

Or 325 Congregations, and 360 Preachers.

WELSH CHURCHES IN ENGLAND.

London	S. E.....	John T. Rowland
Bristol	S. E.	
LIVERPOOL:—		
1st Church	N.....	Daniel Jones
		William Cheshire
2d Do.	N.....	Thomas R. Davies
Manchester	N.....	George Williams
		Richard Edwards
		Samuel Percy

The writer has taken a great deal of pains to make the preceding List correct; but he is far from thinking that he has been so successful as fully to attain his object: perhaps he has, inadvertently, left out the names of a few of the Branches and Assistants. The dates of the *constitution* of many of the churches he cannot insert, for want of proper information. However, he is confident that the present list is more correct than any one he has seen published hitherto.

Many of the congregations in the preceding list existed for years as *Branches*, before they were constituted Churches; which accounts for the dates of several of them being so late. The Chapel at Penycloed, Cardiganshire, for instance, was built in 1735: but the church was not constituted there until the year 1829. The same remark is applicable to several places besides the above. The ordinances are administered in most of the Branches as well as in the churches.

Cardigan.

JOSHUA M. THOMAS.

BAPTIST CHURCHES IN SCOTLAND.

Aberdeen ..	Aberdeen	1st Church	
Ayrshire	Irvine	2d Church..	Geo. Barclay
Edinburgh ..	Edinburgh	1st Church..	H. D. Dickie
	Pleasance.....		Wm. Peddie and Wm. Pattinson
	2d Church, Leith Walk.....		Jas. A. Haldane
	3d Church, Elder Street ...		Wm. Innis
	4th Church, Rose Street ...		Christopher Anderson
	5th Church, Clyde Street....		Arch. Smith and Andrew Carr
	Musselburgh.....		James Sanderson

Elgin	Kircaldy	Charles Arthur and Wm. Scott
	Elgin	
	Strathspey	Peter Grant
Fife	Largo	Jas. Murray and Robert Kellock
	Newburgh	James Wilkie
	Auchtermuchty	George and John Dron
	Leven	John Elder
	Cupar	Jonathan Watson
Forfar	Dundee	1st Church.. W. Gourlay, A. Perrie, and J. Gilbert
		2d Church.. ———Lauchlan and ———Mackintosh
		3d Church.. James Renney
Inverness	Nig	Wm. Frazier
Lanark	Glasgow	1st Church.. A. Duncan and D. Smith
		2d Church.. Mackleod
		3d Church.. Wm. Sheriff
Perth	Perth	1st Church
		2d Church
Selkirk	Galashiels	Wm. Berry and Jas. Leitch
Stirling	Stirling	Wm. Jaffrey and Arch. Shearer

NEW PUBLICATIONS.

British Chronology made Easy and Entertaining. By T. KEYWORTH, Author of "The Daily Expositor," &c. and one of the Authors of "Principia Hebraica."

Election calmly Considered, in a Letter to a Christian Friend. By JOHN CRAPS.

Christ the only King in his Church; or the Regal Office of Christ viewed in relation to the Discipline of Dissenting Churches. A Sermon by the Rev. W. DAVIS, Minister of the Croft Chapel, Hastings. Published at the request of the Sussex Congregational Association.

Ecclesiastical Library; Vol. II. Miscellaneous Series, including Essays on the Spirituality of the Kingdom of Christ—An Account of the Apologies of the Christian Fathers—The Testimony of Ecclesiastical Antiquity to the Principles of Congregational Churches—On Creeds—The Congregational System—The Progress of Episcopacy—Tithes—The Church the Conservator of a Christian Ministry—Christian Discipline.

The Entire Works of the Rev. Robert Hall, A.M. Vol. II. Works on Terms of Communion, and the difference between Christian Baptism and the Baptism of John.

The Publishers (Holdsworth and Ball) have announced that the Brief Memoir of Mr. Hall's Life, including a sketch of his Literary Character, will be from the pen of the Right Hon. Sir JAMES MACKINTOSH, LL.D. M.P.; and that it will be accompanied with a Sketch of Mr. Hall's Character as a Theologian and a Preacher. By the Rev. JOHN FOSTER.

The Complete Works of the Rev. Andrew Fuller, with a Memoir of his Life. By A. G. FULLER. In Five Volumes. Vol. I. Memoir—Controversies on Deism, Socinianism, and Universalism.

A Defence of Particular Redemption, wherein the Doctrine of the late Mr. Fuller relative to the Atonement of Christ is tried by the Word of God. In Four Letters to a Baptist Minister. By W. RUSHTON, jun.

Addresses for Sunday Schools, with appropriate Prayers. By the Rev. SAMUEL WOOD, B.A.

Bible Stories for the Use of Children. Part I. By the Same.

Calmet's Dictionary of the Holy Bible, &c. Part III. To be completed in Eight Parts.

Britain's Invocation: written on occasion of the Coronation of their Majesties King William IV. and Queen Adelaide. By BENJAMIN CLARK. Arranged (and in part composed) for the Piano Forte, &c. By F. C. WALKER.

IRISH CHRONICLE.

NOVEMBER, 1831.

THE much more than exhausted state of the funds will require the kind exertions of all the friends of the Society to replenish them. The Rev. Mr. West desires us to acknowledge the receipt of twenty pounds from the Earl of Roden. His Lordship's continued liberal support of the Society is most encouraging.

Though the Society has on record so many instances of reasonable interpositions, by which, from time to time, its pecuniary necessities have been supplied, that it cannot distrust either the providence of God or the benevolence of friends, as to its existing requirements, yet as the Society possess no reserved funds upon which to draw, it is important to remind its friends, that, to meet its quarterly expenditure, more than seven hundred pounds are required.

From an Irish Reader.

Coolany, 13th Sept. 1831.

REV. SIR,

I beg leave to state the result of some of the opportunities which have been providentially afforded me during the past month, for reading the Holy Scriptures, and endeavouring, as much as I could, to impress the minds of my neighbours with the blessed instructions they impart. On the 18th of last month I was invited to a house where a good number of Roman Catholics were; one of them handed me the Irish sermons of Dr. Gallagher, and requested I should read for them a sermon. I took the book, and read part of the twelfth sermon "On the Necessity of Working our Salvation," making some observations by the way, and quoting passages of Scripture which refuted the doctor's doctrine, to all which they offered no dislike or contradiction. Seeing that they admitted the force of Scripture, and permitted the doctor's doctrine to fall, I next showed them how he refuted himself in his sixteenth sermon on the passion of Christ. I read the 53d of Isaiah, the chapter from which he took his text, and this plainly shewed them the doctrine of salvation by the sufferings of Christ only.

On my way from Cartha a Roman Catholic man travelled in company with me; being late in the evening, or rather twilight, the moon appeared full and beautiful; this brought to my memory the Pillar of Cloud that conducted the Israelites through the wilderness: I said to him all I could recollect of the great signs and wonders wrought by the Lord in Egypt, and during their march through the wilderness, all which he

heard with astonishment and gratification. He and others to whom he communicated what he heard, have several times since renewed the same subject, and seemed to feel much interested in it. This day a piece of popish worship commences in this parish chapel: multitudes are flocking to it, even from distant parishes; and although I have been for thirty years an attendant on the mass, I never witnessed such a fuss as there is this day about what they call—a Procession. While writing this letter I was several times induced to go down and talk to them: first I heard their report of what they have seen and heard, and next endeavoured to set them right by reading portions of the Word of God, which, when directed and accompanied by the influence of the Holy Spirit, is calculated to destroy error and establish truth. Every batch as they pass have the great things they have seen to describe, and every batch in return has the good news of (not a dead picture, but) a living Saviour to hear;—that Saviour who was delivered for our offences, and was raised again for our justification. To a party of these I described how the Lord commanded Moses to erect a brazen serpent in the wilderness to accomplish the cure of such as were wounded by the serpents, and read the application of it by John in the New Testament; showed how there was no necessity for their leaving or removing from the spot in which they were afflicted, but whosoever looked to it from where he was placed, was effectually cured; even so all those who feel their malady, need only look to Jesus, with the eye of faith, and they shall have eternal life. I may add, that they heard me patiently: may the Lord give them to understand. Amen.

PATT SWEENEY.

From the Rev. James Allen to Mr. Tuimey.

Dublin, Sept. 24, 1831.

MY DEAR BROTHER,

You will be happy to see I am so far recovered as to address you from Dublin instead of Ballina. I was anxious to have written to you before I left home; but upon making trial, I found myself unable to write. After the severe inflammatory attacks under which I have suffered, I find my head exceedingly light, and altogether unfit for business. I hope, however, through mercy, that in a few days I shall be quite convalescent. I write now particularly to inform you of the state of my schools. I thought you might need this information for the press, perhaps, before the end of the month. The priests are cursing the schools in all directions, and express their full determination to put them down; of course, all this might be expected—their craft is in danger—their iron-hearted conduct during the late famine has led many of the people to withhold the usual quantum of corn given at this season—and all this is placed to the account of the schools and the preachers. The priests, however, never cursed the people with so little effect. The terror such curses used to create is fast wearing away. Popery is certainly on the decline—the people are growing too wise to be much longer enslaved. In every parish they have cursed us; and still we have from 50 to 100 in each school in daily attendance; and as to occasional attendance, twice that number at least. I have no fear for their curses, nor for themselves. *God will cause the wrath of man to praise him, and the remainder of that wrath he will restrain.* Messrs. Mullarky and Berry continue to preach in the country in English and Irish on the Sabbath; and they tell me they sometimes get from 20 to 30 or 40 Roman Catholics to hear them. This looks well.

From the Rev. Josiah Wilson to the Secretaries.

Sligo, Sept. 13th, 1831.

DEAR BRETHREN,

Never did I feel more pleasure in forwarding the quarterly returns of the schools under my care, than on the present occasion. The attendance of the children at the schools for several months past has been unexampled, and their proficiency has happily corresponded with the privileges they have thus enjoyed. And be it remarked, that, in my district, this

has not been occasioned by the expectation of sharing the bounty of our charitable English friends sent for the relief of the starving poor here; for before I went to England, during my stay there, as well as since my return, the schools have nearly all been full. I should add, however, that, as well as appreciating the advantages of the education itself which they enjoy, another motive, I am quite sure, has had its influence, viz. the expectation of premiums, usually awarded to those who excel. And the claim upon me for these has been very extensive, though in no instance have they been given but where the progress was satisfactory, for nearly every school has received from ten to forty premiums, consisting of bibles, writing paper, small books, and the trinkets furnished by some of our kind friends in England.

If such an attendance at our schools be permitted for any considerable period, the happy effects will be much more extensive than they are, in reference to the civil, moral, and spiritual condition of the inhabitants of this country. For of *intellect* there is no deficiency, the grand object is to implant right principles, and to give the understanding a correct bias; then will Ireland be indeed a *pleasingly* interesting country.

But to effect this, the wisdom that is from above must be imparted to the instruments employed, and the resolution evinced by them, which is expressed by the prophet in reference to one greater than himself, “I have set my face as a flint, and I know that I shall not be confounded.”

When the children have enjoyed the advantages that are realized in our schools for two or three years, there departure from those schools, and even from the country, is not perhaps so much a cause of regret as might at first view appear. I will not therefore repine, though I find, on further inquiry, that instead of *one* hundred children leaving my schools, as previously stated by me in a former letter, there have left since April last nearly *two* hundred to emigrate with their parents to America, and thirty-seven of these were from *one* school.

It might be expected that a considerable diminution would be found at the quarterly inspections, yet I have pleasure in stating that no less than *one hundred and four* pupils stood the examination, and *twenty-five* premiums were awarded to those who had made the greatest proficiency in their lessons.

May the approbation of him, without whose aid no good can be effected, be enjoyed by the society at large, is the prayer of,

J. WILSON.

P.S. I have to acknowledge the receipt of

two small parcels of premiums for the schools, for which I am sincerely thankful; one containing very useful, because rather large, work-bags, &c., the other containing a variety of articles from Mrs. Kilpin, of Exeter, with something in each of the little bags that is a rare sight to a poor Connaught child, viz. a *halfpenny*, that is, to call it its own!

—
From an Irish Reader.

Ardnaree, Sept. 12th, 1831.

REV. SIR,

When I look back to the successful interposition of our dear friends in England, aided by the Father of mercies, in staying the dreadful progress of famine in this wretched country, my heart is filled with gratitude to the Almighty, who has gained glory by his judgment. When I behold the happy effects which their labours of love have produced, both in a spiritual and temporal point of view, I cannot but exclaim with gratitude and adoration, What hath God wrought? From the commencement the Lord did not fail to produce a salutary effect on his own cause. From time to time we have seen the strong man bowing himself before the foolishness of preaching. We have seen the deluded papist released from his oppressive yoke, and rejoicing in the liberty wherewith Christ hath made him free. When ascertaining distress among the schools in the commencement of the Society's distribution, I have witnessed some pleasing instances of the Society's usefulness, which I had not before experienced. On those occasions I required to go into every house, and therefore had an interview with the several inhabitants. On one of these occasions, in a mountainy village, in the neighbourhood of Culduff, about thirteen miles from this town, on entering one of the poor cabins I saw a book lying on a shelf, I asked the owner of the house what it was, he told me it was the New Testament. On asking why he kept it contrary to the priest's wish, he told me that he prized it more than any thing else he possessed, that it afforded him solace in his afflictions; he knew that it pointed out the only true way to heaven, and that he was therefore determined not to part with it on any consideration. A great number of persons followed us, who were requesting to recommend them for relief. I endeavoured to improve the occasion by directing them, in Irish, to Jesus Christ, the true bread that came down from heaven. Deep seriousness occupied every countenance. While I thus spoke to them in their own language a seemingly penitential and heart-felt sigh was sent forth by almost all present. We have

reason to hope that the seed sown in this barren soil, watered by the fertilizing showers of heaven, will, in due time, spring up and ripen to a glorious harvest.

The appearance of things at this time are yet more encouraging, as the Lord appears more effectually to bless his word with power to the hearts of those who sat in darkness and in the shadow of death. Although, as you are aware, many of the priests are using their influence to frustrate our rising cause, the hand of the Lord is with us for good. The people are determined not to obey them in future.

On Lord's day, 4th, preached in Tullylen: I was informed that when some Roman Catholics in the neighbourhood were invited to come to the preaching, they expressed great pleasure in having an opportunity of hearing the gospel. While I was describing the love of Christ to perishing sinners, from Matt. xi. 28, the eyes of those poor Roman Catholics were immovably fixed upon me. I was delighted to see with what eagerness and attention they seemed to listen to the sound of Jesus's name in their own language.

With ardent prayers for the prosperity of Zion, and for a blessing to attend those whose hearts are engaged to encourage the cause of God, I remain, &c.

MICHAEL MULLARKY.

—
To the Rev. James Allen, Ballina.

Ballina, Sept. 12th, 1831.

REV. SIR,

I should wrong my countrymen, after the miraculous escapes they have had from famine and disease, should I neglect to convey their acknowledgments of gratitude to Mrs. Allen, to you, and to the Baptist Irish Society. "We were hungry (said they), we applied to our priests, they afforded no relief, they treated us inhumanly, but Mr. Allen, and the dear good people of England, gave ourselves and our little ones enough of food. We were sick, the priests administered no nourishment; they afforded no consolation; they extorted the usual fees for anointing; but Mrs. Allen, having heard of our misery, sent us food, nourishment, medicine, and a doctor. Oh! may she and every member of the Baptist connexion never want food; may they enjoy everlasting happiness." Words would fall far short of expressing their thankfulness. As I attended the doctor to many of the feverish houses as interpreter, I had many opportunities of calling their attention to the Word of God, and to the free salvation it proclaims through a crucified Saviour: the greatest attention was paid, and patient resig-

nation followed. One poor woman, named M^r Andrew has, I hope, on her bed of affliction tasted that the Lord is gracious. "I would not be afraid (she said) to die, for my dependance is placed upon Jesus; but what will my dear helpless children do." Upon reminding her of the promises of God, "True," said she, "I came here a poor stranger, the Lord has put it into Mrs. Allen's heart to send me nourishment and medicine, and I trust that the same God will raise up friends for my poor children." The scenes of misery I beheld were heart-rending: I shall mention only one instance, that the Society may form an idea of how much misery they alleviated, and how many persons they were the means of saving alive. On entering Thornton's cabin, in a back lane of this town, I beheld his three grown children stretched on straw, in a cabin not more than six feet square, the eldest daughter died a day or two before; they had little or no covering, no nourishment, no attendant but their father, who had to work to keep himself from starvation; none of their neighbours would venture among them, as their fever was very infectious and dangerous. Now, in all human probability, these would have followed their sister to the grave had not they been supplied with nourishment and medicine from the funds of the Society. I often called at this cabin; their recovery has been effected, and truly the gratitude they evince is most pleasing. Says old Thornton, "The Lord has given me a blessing, since you came into my house." Four Roman Catholics, whose children attend the schools, came to me and expressed their determination to abandon popery; the English and Irish Testaments and Tracts, which you ordered them, were received with joy. I showed them the absurdities of popery from the Scriptures, and directed them to the "Lamb of God who taketh away the sin of the world;" they departed rejoicing, and I trust they will persevere in their determination. Surely the Lord has attended the steps of the Society; since June last thousands have (through their liberality) been kept from starving: thousands have been added to the schools, and many are about being added to the church. Who can withhold a tribute of praise to Him who maketh all things work together for the good of his people. The priests have got a deadly wound, their power is surely shaken, for those who three months ago idolized them, now refuse to give them their accustomed tribute of oats and barley, and tell them plainly, that they will no longer yield slavish obedience.

Since my last letter, I preached in different parts of the country to crowded and attentive houses. In Crough, Mullifary, Tullyen

and Ardsally. In Crough I preached to a house full of Roman Catholics, who were very attentive to the word, in their own language. Hourly, as usual, was attentive and inquiring. In Ardsally I preached on last Lord's Day but one, to 40 persons, eight of whom were Roman Catholics; and on last Lord's day I preached in the same village to about 80 persons, twelve of whom were Roman Catholics: five from this village came to Ballina on last Sunday to hear you preach. From their great desire to hear preaching, and from their attention, I trust that God in his mercy has many sons and daughters there. Bourk and his wife express their determination to forsake for ever the popish church. Some of the Roman Catholics who attended were upbraided by their neighbours for attending preaching, and threatened to inform the priest; but they replied, that they understood the preacher's language, that he told them about salvation through Christ, but that they never understood the priest's language. To the crowds who flocked round me, requesting tickets, I usually gave a word of exhortation, and whenever I could spare a moment I directed them to seek the bread that cometh down from heaven, and to seek the kingdom of God and his righteousness: I trust that even these short conversations proved not in vain. With praises to God for his wonderful works, and prayers for the prosperity of Zion, I remain, &c.

THOS. BERRY.

CONTRIBUTIONS.

Received by Mr. Ivimey.

	£.	s.	d.
Presented to the Baptist Irish Society, being the profits of the cheap edition of "Hall on Infidelity," by Mr. G. Stockly, Walworth	-	-	2 2 0
Wm. Bury, Esq. Foxhill Bank, near Blackburn, by Rev. Mr. Hargreaves	-	-	1 9 6

Subscriptions received by W. Napier, Esq. Grand Junction Wharf; Mr. P. Mil-lard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; Rev. J. Ivimey, Devonshire-street, Queen-square; and Rev. G. Pritchard, 4, York-place, Pentonville, gratuitous Secretaries; and by Messrs. Ladbroke and Co. Bankers, Bank-buildings.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CHITPORE.

ABOUT the commencement of the present year, our brother Mr. George Pearce renewed his itinerating excursion to Luckyantipore and Kharee, and other villages in that direction. A principal object in view was to ascertain where a Missionary may most conveniently fix his residence, it being considered that the readiness with which the natives in this quarter hear the word, and the pleasing effects which have followed its entrance among them, render it most desirable that such an arrangement should be made. Our friend was accompanied, in this excursion, by Mrs. Pearce, and though the awful Cholera was raging around them with great violence, they were mercifully protected during their journey, and permitted to return to Calcutta in safety. The journal of Mr. Pearce commences as follows:—

“*Dec. 31st, 1830.* Arrived this morning in Luckyantipore, with the intention of remaining three or four weeks for the purpose of itinerating in the adjacent villages to publish the blessed Gospel. Our entrance was a very melancholy one, for as we were about to land from the salties, or canoes, some of the villagers cried out, ‘O Sir, all is gone, all is gone; Dogaram is gone.’ And on landing, we learnt that the Cholera had been and was still making most dreadful havoc among the

people; and that four persons connected with the families of our native Christians had been carried off. A fifth also was lying very ill with it. I can hardly describe the sensations I felt on receiving this intelligence. The pleasing anticipations we had indulged on approaching the place instantly vanished, and it appeared as the valley of the shadow of death. We lost no time however in pitching our tent, and in providing accommodation for the native brethren and servants that accompanied us. During the day we have had several applications for Cholera medicine, which, as we had brought it with us, we felt happy in supplying. The reports brought us of the unhealthy state of the country render us very undetermined as to the course we ought to pursue, whether to remain or return home.

“*Jan. 1831.*—New Year’s Day. The ravages of death here and all around us, have deprived us of those cheerful feelings which usually attend an entrance into another year. Heard this morning that a poor heathen woman, to whom I administered medicine yesterday, died last night. The person belonging to the Christian family is still living, but very ill. My feeble prayer is put up to God on her behalf; I cannot say, however, any thing respecting her Christianity. Alas! Hindoo females, whether idolaters or nominal Christians, are sadly neglected, particularly in these villages. They are but a very small remove from the brute creation.

A number of the villagers have been to day to gaze at us. The tent, in particular excites their astonishment, as does also Mrs. P., an English female having never been in these parts before, at least, for many years. We feel to day more inclined to remain than we did yesterday. Our presence may be of advantage to the poor people in furnishing them with an opportunity of obtaining medicines for the sick, while, if we go, our departure may be construed to the injury of Christianity.

Beside we are in the Lord's work, and trust therefore that he will preserve us.

"2nd. Lord's Day.—Met this morning with the native Christians for worship, who, with one exception, brought their wives and mothers, as I had requested them to do. I spoke to them respecting the Samaritan woman, dwelling particularly on the duty, necessity, and encouragements of women as well as men seeking after salvation. The poor women listened with astonishment, and I hope understood something of what they heard. In the afternoon about four o'clock met again for worship: a considerable number of the heathen attended. I addressed them from the passage, 'God so loved the world,' &c. After service a respectable looking man solicited a copy of the Gospels. I presented him with the Gospel of Matthew; on looking at it, he said, 'I have this and have read it:' it was asked, Where did you obtain it? 'From one of my neighbours,' he replied. On questioning him respecting its contents, I found he was acquainted with all the principal things recorded by the Evangelist: with much pleasure, therefore, I gave him a copy of the Acts of the Apostles. In subsequent conversation, he said, 'In Hindooism there is nothing certain. — The Christian way is true. — The character of Christ is most excellent.' There was something in this person's appearance and demeanor which makes me hope that he is not far from the kingdom of heaven.

"3rd.—Have had several applications to day from persons from adjacent villages for tracts. The first party were three Mussulmans, one of whom stated, that he, during the last ten days, lost four children by the Cholera. The poor man appeared the picture of melancholy: he and his companions listened with attention to what I addressed to them on the subject of religion; and on departing were supplied with tracts. As they were going a day's journey to the south, I put a few into their hands for distribution. Among other visitors were two Brahmins, who spoke very decidedly in favour of the Gospel. 'This (said they) is the way of salvation, and all people must come into it.' Language similar to this I have several times heard during the present and former visits to this place, and find from the reports of our native itinerants and Christians that it is very common in this district. Confessions resembling this are often met with in Calcutta and its vicinity, but they are far from being the same in kind. The latter arise from a prediction in the Hindoo Shasters that Hindooism is to become extinct, and hence many suppose that Christianity is *destined* to succeed it; but the conviction of the people in these parts is

not traceable to this source, but arise from a perception of the superiority of Christianity above Hindooism; consequently it affords ground for much greater encouragement than the other. For surely that which *appears* the 'more excellent way' must shortly be embraced. The people seemed surprised and delighted at the chapel we are erecting, and anxiously waiting for the establishment of the school. Should applicants for admission into it be as numerous as predicted, the building will not be half large enough to contain them."

(To be continued.)

JAMAICA.

AFTER a considerable interval, during which, although several of our valuable Missionaries in this island have been afflicted with serious illness, none has been called finally to quit the field of earthly labour, we are called to bow with submission to a bereavement of this nature. Our dear friend, Mr. John Griffith, who sailed so lately as the month of May last, has been called to enter into rest just as he was about to enter on those exertions to which he had consecrated his life. We had expected, in this number, to announce his safe arrival in Jamaica; and it is with deep regret we now add, that, only nine days after his landing, he was hurried to the grave by an attack of the yellow fever!

In reference to this affecting event, Mr. Shoveller writes, under date of Aug. 5—

"How affecting is the bereavement we have sustained since I wrote you. I mentioned, by last packet, the pleasure we had had in the safe arrival of dear brother Griffith, and I think that the packet could have scarcely departed from Port Royal when it pleased the great Head of the Church to take him to Himself. He and his amiable partner were with me from the 11th to the 15th ult. On the 19th, brother Philippo wrote me that he was dangerously ill. Brother Tinson and myself immediately went over. He died next day at three o'clock in the afternoon. He could not speak to me, but,

I think, he smiled twice as I was looking at him. He had told brother Philippo that Christ was precious to him, that he was the foundation of his hope, and that his mind was at peace. It was a case of decided yellow fever. On the 21st we committed his mortal part to the silent tomb; brother Clarke gave out the 34th hymn,

‘God moves in a mysterious way,’ &c.

I then read the Scriptures, addressed the people and prayed: brother Baylis gave out the 18th hymn, 1st book,

‘Hear what the voice from heaven proclaims,’ &c.

and having borne our deceased brother to the grave, brother Tinson spoke a few minutes and concluded by prayer. I endeavoured to improve his death at East Queen Street on the following sabbath, at the very time at which I had told my people, a week before, I expected him to preach for me. How especially true is it in this country, that ‘In the midst of life we are in death!’—Our friend was, I am persuaded, ready to every good work; and, blessed is the fact, that a readiness for active service is also a *meetness* for the inheritance above.”

At the time of Mr. Griffith's decease, Mr. and Mrs. Philippo also were confined to a sick bed; and their symptoms were rapidly assuming such an alarming aspect that our friends were induced, at length, to listen to the urgent recommendation of their medical attendant, and resolve to return home by the packet. The certificate, furnished by our Missionaries at Kingston and its neighbourhood, sufficiently attests the absolute necessity of this step, which, indeed, few will be disposed to doubt who remember that Mr. Philippo has been labouring, with constant assiduity, for about eight years, in that exhausting clime. Our widowed friend, Mrs. Griffith, availed herself of the opportunity to come with Mr. and Mrs. Philippo. They landed at Falmouth, on the 25th instant, after a favourable voyage, in the course of which Mr. and Mrs. Philippo were called to sustain an additional trial in the death of their eldest child.

For several months past, the small pox has been raging at King-

ston, and various other places in the island, with unexampled violence. Upwards of *two thousand* persons are said to have fallen victims to this disease in Kingston alone. We are thankful that hitherto our Missionary friends have been preserved, and that, amidst all, *the Word of God is not bound*.

Under date of July 18, Mr. Shoveller writes:

“Goodness and mercy are still following me; I have been hitherto preserved from sickness, although I must acknowledge that the heat tries my English constitution, and particularly that state of the atmosphere which is attendant on the broad pale lightning so frequent in these regions. Within this day or two I have found the prickly heat extremely troublesome, but that is considered healthy and to be classed only among the *annoyances* of tropical climates.

“In the church at East Queen Street, I trust that the Word of the Lord is having free course and will be glorified. I have instituted a prayer meeting to be held on the last Saturday in every month, for the outpouring of the Holy Spirit, which has been attended by several hundreds. If I am favoured with a continuance of health, I think that the labours of this station will not be too considerable for me. At certain times, indeed, there is a full demand of all my strength, but in the general way the occupancy of one's time will not be prejudicial to health.

“Yesterday was a highly interesting day. We are about to baptize:—one hundred and seven persons have been accepted as candidates for the sacred ordinance of baptism. I have been hearing religious experiences at different times for the past three weeks, and was occupied in that way yesterday from half-past five in the morning to half-past eight: and again, after the morning service, from twelve till nearly two o'clock. More are yet to come; and in the number of those accepted are several soldiers of the black West India regiment, and a younger brother of our friend and brother Mr. W. Whitehorne. My inquiries have been as particular as are the general inquiries in such cases in England. Several have been put off, at least for the present; but of those accepted, I trust that none are ignorant of the Saviour. With some who have come before me I have been much delighted. Truly in the Christian church we are all baptized into one spirit:—there is no difference whether bond or free—Jew or Greek—white or black. I preached yesterday afternoon a sermon to

young persons, and commenced in the evening a visitation which I am about to make through all the classes into which the church is divided. I am happy to say we are in peace, and our attendance on the public means of grace is numerous and attentive. Oh! for much of the influence of the Divine Spirit!

The next Letter, dated August 5, states, among other particulars, that the expected addition to the church had taken place.

"I avail myself of brother Philippo's return for reporting progress. Having been at this station three months, and deeming that some expression of the wish of the people relative to the continuance of my ministry among them, was important, I requested that all the members present would stay a few minutes last Sabbath afternoon, at the close of the public service. I then mentioned to them that I came out in consequence of their application to the Committee of the Baptist Missionary Society; that I had now been labouring some time among them, and that if it were their desire that I should be their minister, the church should intimate it. 'If, therefore,' I said, 'it be your true and earnest desire that I should break the bread of life among you, as your minister, you will please to signify it by holding up your right hands.' Instantly, up went all hands, with indications of most earnest and affectionate feeling. My heart was touched, I knew not whether to smile or weep. I hope that it is not in vain glory that I mention this circumstance to you, for I have been taught something of the deceitfulness of the heart, but I would inform you, chiefly to shew how the hand of the Lord appears to have been with the appointment of the Committee, and how effectual a door is thus open to me. Oh! for a double portion of the Holy Spirit's influence—a single eye to God's glory—a stronger faith in invisible realities—and more love to Christ and the immortal souls of men.

9th August. The schools in connexion with the East Queen Street church are improving. This is a very important branch of the interest here, in my view, especially with the present prospects of the colonies. You would, I am sure, be unspeakably interested with the appearance of the day school; the countenances of the children varying from the coal black to the white complexion. We have engaged Mr. S. Whiteborne to the charge of the school. He is a good classical scholar, accustomed to a respectable sphere of society, is brother to your missionary Mr. W. Whiteborne, and is

deeply interested in his office. I baptized him with others we have just received into the church. We have also engaged a creole female to teach the girls needlework. The children have now the highest advantages, and both bond and free are receiving that instruction which, I doubt not, will benefit them in time and eternity. I am pursuing a regular pastoral visitation of all the branches of this large church, taking generally two classes in the week, and spending about an hour in their respective class-rooms with them. By coming thus into closer intercourse with them than I can do on the Sabbath I hope to be more useful.

Then again, 11th August,

"The packet is not arrived, as yet, from Carthagena, though it was to sail from this port last Monday. You see, therefore, that I am filling up the sheet at my leisure. You will be pleased to hear that on the past Sabbath I baptized in the sea, at day break, 96 persons, and in the afternoon received them into the church, together with the 60 I had baptized a fortnight before. I scarcely know how to express to you the interest which the occurrences of the day excited in my mind. The stars were shining when I started from home in the morning. On my arrival by the sea-side, I found the candidates, consisting of black and brown, bond and free persons, all ready; the women dressed in white and arranged in double file, and, with the men standing in like order, looking toward the sea. I felt a sort of joyful awe at the scene. Having called over their names, we then sang,

'Buried in sorrow and in sin,
At hell's dark door we lay;
But we arise, by grace divine,
To see a heavenly day.

'Salvation! let the echo fly,
The spacious earth around,
While all the armies of the sky,
Conspire to raise the sound.'

There was a considerable number of spectators in the boats, which were arranged in a semi-circular form, and during the administration of the ordinance, the people behaved with propriety. In the afternoon, when I proceeded to give to these 156 persons the right-hand of Christian fellowship, I was ready to say, 'Now is the Scripture fulfilled—now may the church exclaim, Who are these that fly as a cloud, and as the doves to their windows?' We might have been deceived in some of these, even as our brethren in England are sometimes deceived. Many applicants, however, have been rejected, and

of those received I have required a profession of faith as to the person of the Saviour—the work he has accomplished for sinners—the ground of their dependance for eternal life—the office of the Holy Spirit—and the meaning of the ordinances; together with a recommendation of their general conduct and character from some leading persons (members) who might have been best acquainted with them.”

Notices from other correspondents we must present in a more condensed form :—

Mr. Tinson's congregation has suffered considerably from the prevalence of sickness and the long drought, in consequence of which, provisions had become extravagantly dear. At the date of his last letter (Aug. 8,) the attendance was greatly improving. The health of Mrs. T. continues so delicate that she can pay only occasional attention to the Sabbath school. In this department considerable help has been kindly rendered by a pious young lady recently arrived from England.

Preaching has lately been established by Mr. Clarke at *Hunt's Bay*, and occasionally, also, at *Serpent's Bay* and *Mosquito Point*. The last named place is about four miles from *Port Royal*, and is inhabited by many poor fishermen and others who dwell in small houses scattered among the bushes. Ignorant and depraved as these poor creatures are, it is said they manifest great willingness to hear the Gospel, and that there are hopeful appearances among them.

On the return of Mr. Burton to Jamaica, in the month of April last, he was laid aside for a season by an attack of fever; but when this was subdued, he took immediate steps for his removal to *Manchioneal*. Here he has agreed for the purchase of premises sufficiently capacious to accommodate five or six hundred hearers, besides furnishing a residence for himself and family. The prospects of future usefulness in this new sphere are very encouraging, though the negroes feel, at present, some degree of distrust, lest, as on former occasions, they should again lose the means of grace, just as they began to enjoy them. Mr. Burton has begun to visit *Port Antonio*, twenty-five miles to the north, and *Morant Bay*, equally distant on the south, and expects that other places in the vicinity will be open to his ministry. The cup of domestic affliction has been put into the hands of this Missionary brother also—both his children having been recently consigned to an early grave.

Since the return of Mr. Cantlow to this country, the large church at *Crooked Spring*,

comprising more than 700 members, has been supplied partly by Mr. Gardner, and partly by Mr. Kingdon, a young ministering brother, who spent some months in Jamaica with the object of improving his health. This respected friend has recently arrived home, and as his testimony, though proceeding from one not formally attached to the mission, strikingly corroborates the harmonious accounts furnished by the agents of the Society, we introduce a paragraph from one of his letters, dated 4th May last :—“ In reference to the progress of the Gospel in this island, it is evident that the Holy Spirit is given, for the word is ‘received’ every where, ‘not as the word of man; but as it is in truth, the word of God, working mightily in them that believe.’ And I doubt not that this fact is daily nourishing the faith, and exciting the thanksgivings and prayers of multitudes of Christians at home, and were they to come out, they would, after conversing with them on experimental religion, confess their feelings to be far above nature. It has been my privilege to attend at several examinations of candidates for baptism; and I do believe that if there be a difference in the minuteness of inquiry instituted, here and at home, it is greater here than there, and they generally manifest afterwards an invincible attachment to the public worship of God; they endure persecution of every degree with patience; and what is perhaps a no less decisive evidence, they feel much for the souls of them who are out of the way, and seek after them that they may hale them to Christ. Their conduct may be considered as urging this natural question, ‘Will ye also be his disciples?’”

At *Falmouth*, Mr. Knibb has been compelled, by the rapid increase of his congregation, to enlarge his place of worship by the addition of a piazza, 52 feet by 13. Thirty-five persons were added to the church by baptism on the first Sabbath in July—a thousand inquirers have been added to the list in the course of the year, and, generally speaking, the tone of piety appears to be deepening as well as extending, in the church and congregation.

Mr. Gardner, whose regular sphere of labour embraces the stations at *Savanna-la-Mar* and *Ridgeland*, has not found the state of things quite so encouraging as some of his brethren. The congregations at present are but small, while the nature of the roads, and the very heavy expenses connected with travelling, are serious obstacles in the way of visiting other places where openings present themselves for the introduction of the Gospel. But our friend has not been left without ‘a token for good.’ On Lord's day, May

the 1st, he enjoyed the pleasure of admitting sixty-one individuals, by baptism, into the church at Savanna-la-Mar, a large proportion of whom ascribed their serious impressions to the ministry of our late brother Mr. Maun. The sermon on this occasion was preached by our respected representative Mr. Angas. "We can say," remarks Mr. Gardner, "that it was a time of refreshing from the presence of the Lord, and from the glory of his power."

The prospects of Mr. Abbott at *Lucea* and *Green Island* are equally pleasing with those we have had to report from the earlier stations on the north-west of the island: but he has also the same difficulties to contend with, for want of proper accommodation for those who flock to hear the words of eternal life. "Could you witness," he writes in May last, "only for one Sabbath the numbers who are compelled to stand without the doors of the place listening to the word, you would, I am sure, see the importance of immediately procuring a place that would, at least, shelter the hearers from the scorching rays of the sun, or the heavy showers which in these parts descend so suddenly."

At that date (May) the church consisted of between fifty and sixty members, and the list of inquirers was nearly four hundred. Mr. Abbott expected to baptize a considerable number at the date of his last letter, Aug. 2. Thirty-four had just been added to the church at Gurney's Mount, which has been principally supplied by him during the absence of Mr. Burchell.

Stewart Town and *Rio Bueno* have been supplied for some months past by Mr. White-horne, whose health appears to be in a comfortable degree re-established. Here also the manner in which the word is received, forces upon us the question of providing premises. Hitherto, it seems, the only resource for the missionary visiting *Stewart Town*, has been, after travelling through the day and preaching in the evening, to spread a mattress on the chapel floor, and seek repose, as he best may, on the spot which had just been crowded by negroes, warm from their daily toil!

Our communications from Mr. Nichols, who supplies the three stations at *St. Ann's*, *Ocho Rios*, and *Brown's Town*, have been less numerous than from our other brethren, but not less pleasing. "The prospects of usefulness at *Brown's Town*," he writes July 7, "are very cheering. On the 5th of June I formed a church there of forty-four members: twenty-four dismissed from *St. Ann's Bay*, one from *Falmouth*, and nineteen baptized early the same morning. It was an interesting and profitable Sabbath. The solemn ordinance of baptism was administered

about ten miles off, at the sea side. The people went down and prepared the tents, &c. in the night, and after the ordinance walked up to *Brown's Town* to attend the other services of the day. The present number of inquirers there is 338. The last Sabbath in May I had the pleasure of baptizing seventeen at *Ocho Rios*; and I have begun to examine for a second baptism at *St. Ann's Bay*. At this last place I am encouraged by an enlarged congregation on Sabbath mornings, and a goodly number of new inquirers."

Since the departure of Mr. Coultart, *Mount Charles* has been under the care of Mr. Baylis, in addition to his own stations at *Port Maria*, *Oracabessa*, and *Bray Head*. "I have the happiness of saying," he writes, July 28th, "that the good work of the Lord continues to prosper with us. Two weeks ago I baptized seventeen persons at *Oracabessa*, and on the following Sunday I baptized forty persons at *Mount Charles*. I expect, if spared a few weeks longer, a considerable number at *Port Maria*, as we have now about twenty candidates accepted, and many more are waiting for an opportunity of telling us what the Lord hath done for their souls. The little church at *Bray Head* continues to go on well, the people are diligent in attending the means of grace, and there are a number of interesting probationers whom I hope soon to add to the church."

Amidst much anxiety and fatigue, from his exertions in superintending the erection of two places of worship, viz. at *Hayes Savanna* and *Old Harbour*, Mr. Taylor is refreshed by witnessing the progress of the 'spiritual building' also at each station. Ninety-nine were baptized at *Old Harbour*, June 12, and one hundred and eleven at *Hayes Savanna*, the following Sabbath. Each of this large number of candidates was examined separately, and though the uncouth dialect of some of them rendered it necessary to employ an interpreter fully to ascertain their meaning, the proofs of a work of grace in their hearts are stated to have been gratifying in a very high degree.

We cannot close this article, in which the principal occurrences of very many letters have been condensed, without directing the attention of our readers to a fact of which some of our friends appear not to be sufficiently aware:—It is, that the present serious pecuniary difficulties of the Society have arisen, entirely and directly, from the very remarkable success which it has pleased God to grant to our labours in *Jamaica*. Stations at the distance of from ten to twenty or thirty miles from each other, cannot be visited, unless the Missionary be provided with a chaise, horses, and the requisite attendance—but the expense of these, in *Jamaica*, is unavoidably great.

Again, where such multitudes assemble, it follows, of course, that they must have some place to assemble in. At a considerable number of stations, premises are *rented* for the purpose, which forms a considerable item of expenditure, and is, after all, but an inadequate and precarious provision. In other cases, chapels have been built, and are now in progress: but it would be folly to expect that the whole cost of these erections can be defrayed by voluntary contributions on the spot. These have been furnished, by all classes of

attendants, with a liberality which does them the highest honour; but after their utmost exertions, it has been, and will be, necessary for the Committee to render aid, either in the shape of gratuity or loan. Thesetwo sources of expenditure form a large portion of the sum required for Jamaica: and when it is considered how indispensable they are to the continued operations of the Society, it surely is not too much to hope that proportionate efforts will be made to meet and supply the exigency thus happily occasioned.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES.....Messrs. A. Raymond and					
	others	-	-	Colombo	March 28, 1831.
WEST INDIES.... Rev. Joshua Tinson				Kingston	July 20
	F. Gardner	-	-	Savanna-la-Mar	July 26
	Edward Baylis	-	-	Port Maria	July 28
	Joseph Burton	-	-	Morant Bay	Aug. 1
	Ditto	-	-	Manchioneal	Sept. 6
	Wm. Knibb	-	-	Falmouth	Aug. 1
	Ditto	-	-	Ditto	Sept. 1
	Jno. Kingdon	-	-	Jackson's Town	Aug. 1
	T. F. Abbott	-	-	Lucea	Aug. 2
	John Shoveller	-	-	Kingston	Aug. 5
	Ditto	-	-	Ditto	Aug. 13
	Joshua Tinson	-	-	Ditto	Aug. 8
	H. C. Taylor	-	-	Spanish Town	Aug. 8
	Ditto	-	-	Ditto	Sept. 5
	John Clarke	-	-	Kingston	Aug. 9
	Ditto	-	-	Ditto	Sept. 8
	J. R. Andrews	-	-	Spanish Town	Aug. 10
	W. Whitehorne	-	-	Rio Bueno	Aug. 30
AMERICA Joseph Bourne				Belize	July 26
	Ditto	-	-	Ditto	Aug. 11

Contributions received on account of the Baptist Missionary Society, from September 20 to October 20, 1831, not including individual Subscriptions.

	£.	s.	d.
Legacy of Mrs. Lucy Abberley, late of Stepney, (Executor, Mr. George Johnston)	-	-	50 0 0
Duty	-	-	5 0 0
			45 0 0
Cornwall, Auxiliary, Falmouth Branch, on account, by Mr. Spasshatt	-	-	40 0 0
Tewkesbury, Subscriptions, Collection, &c. (Translations £2, Schools £15. 2s.)			
by Mr. Jones	-	-	51 2 0
Tunbridge Wells, Collections, by Rev. Eustace Carey	-	-	30 0 0
Derbyshire, by Rev. Wm. Hawkins, viz. Derby	-	-	34 15 4
Burton-on-Trent	-	-	11 12 6
			46 7 10
Cambridge, Ladies, by Mrs. E. Foster, <i>Female Education</i>	-	-	9 8 11
Saffron Walden, Collection and Subscriptions, by the Rev. J. Wilkinson			
(Translations £5. 4s.)	-	-	21 12 0
Stepney, Collected by Mary Morris	-	-	1 9 8
Jamaica Row, Rotherhithe, Collection, at Rev. Mr. Dovey's, by Rev. E. Carey	-	-	3 8 4
Collingham and Sutton on-Trent, by Rev. W. Nichols	-	-	30 0 0
Dunstable and Houghton Regis, Collection and Subscriptions, by Rev. D. Gould	-	-	35 7 0

	£.	s.	d.
Leith, Auxiliary Missionary Society, by W. Alexander, Esq.	-	15	0 0
Colchester and East Essex Auxiliary, on account, by Thos. Blyth, Esq.	-	100	0 0
Romsey, Collection and Subscriptions, by the Rev. W. Yarnold	-	10	13 2
South Devon Auxiliary, on account, by Rev. John Nicholson	-	98	14 0
Devonshire Square, Auxiliary, additional, by Mr. E. Smith	-	9	10 11
Great Brickhill, Sunday School and Friends, by Rev. Mr. Brookes	-	6	9 9
Woodstock, Baptist Friends, by Rev. C. Darken	-	5	0 0
Chelsea, Paradise Chapel, Collection by Rev. W. W. Cantlow	-	9	6 8
Newport, Isle of Wight, by Rev. John Dyer	-	7	3 0
Scarborough, Subscriptions and Collections, by C. Hill, Esq.	-	55	15 7
Edinburgh, Auxiliary Society, by Mr. H. D. Dickie	-	25	0 0
(including the Sums undermentioned):			
Collected by James Dick, Priory	-	1	13 10
Mrs. M'Andrew	-	1	19 0
Do. for Schools	-	0	15 6
James Veitch, Esq. Leith, per R. Irvine, for Schools	-	0	10 6
Edinburgh Auxiliary Missionary Society, per Mr. Grieve	-	10	0 0
Anstruther Missionary Prayer Meeting	-	2	0 0
Lochee Society for propagating Christianity at home and abroad	-	3	0 0
John Duncan, Pitlessie	-	1	0 0
Yorkshire, by Messrs. Gray and Flood:			
Bradford	-	17	10 6
Leeds	-	10	16 7
Salendine Nook	-	3	15 6
Halifax	-	12	11 8
Haworth, 1st church, collection	-	2	0 0
Ditto, 2d church	-	27	15 4
Shipley	-	8	7 9
Keighley	-	2	1 8
Horsforth	-	10	0 0
			94 19 0
Northamptonshire Union, by Mr. J. C. Gotch, Treasurer:			
Irthlingborough	-	3	11 5
Bythorn	-	5	0 0
Wellingborough	-	9	4 0
Thrapston	-	12	19 10
Aldwinkle	-	4	4 6
Bugbrook	-	3	5 0
Ravensthorpe	-	3	8 3
Towcester	-	2	0 0
			43 13 0

DONATIONS.

Sincere Friend to the Mission	-	1	0 0
Friend at Yeovil, for <i>Salter's Hall</i> , by Mr. Burchell	-	1	0 0

TO CORRESPONDENTS.

Mrs. Philippo desires very gratefully to acknowledge the receipt of various articles of fancy work, &c. from ladies at Maidstone, and assures them that the proceeds will be faithfully appropriated to the object for which they are intended.

The Committee return their best thanks to Dr. Orpen, of Dublin, for 29 copies of his interesting work entitled "The Contrast," consisting of anecdotes and information respecting the Deaf and Dumb, with some hints on the best method of their instruction; and fully coincide with the respected author in the hope that the circulation of his work, through whatever channel, may prove effectual in calling the attention of the humane to the painfully destitute condition of that class of our fellow-mortals who have so fully engaged his own benevolent sympathy and exertions.